4.1.6.3 Bible - Selections
3130.L.2

THE EXPERIENCE AND EXAMPLE OF THE LORD JESUS CHRIST;

ILLUSTRATED AND IMPROVED

For the CONSOLATION of the CHURCH:

MAKING

A Copious Variety of SUBJECTS

FOR THE

Purpose of DIVINE PRAISE;

INTRODUCED BY

A Close EXAMINATION into the TRUTH

OF

SEVERAL RECEIVED PRINCIPLES.

Sing praises every one that hath understanding, Ps. xlvii.
Singing with grace in your hearts to the Lord. Col. iii.

By JOHN BARCLAY, A. M. Minister of the Gospel to the Berean Church in Edinburgh.

EDINBURGH:

Printed for the Author, by J. DONALDSON;—sold by A. DONALDSON, at his Shop, (No. 48), St. Paul's Church yard, London; also, by A. DONALDSON and J. DICKSON, Edinburgh: Likewise by the Author and his Friends, particularly on Thursday evenings at the Berean Chapels, *viz.* in Dudley court, Crown-street, Soho, London; Dursley, Paisley, Crieff, Stirling, Dundee, Edinburgh, &c.—Price 9d. *in sheets*, or 1s *bound.*

M.DCC.LXXXIII.

BRITISH

DEDICATION.

TO the enſuing General Aſſembly of the Church of Scotland, with all others, of various names and denominations, breathing the ſame, or the like ſpirit of doctrine and converſation, throughout the whole world; many of whoſe leading, diſtinguiſhing, and avowed ſtandard-principles will be thought, perhaps, rather ſomewhat unceremoniouſly touched upon, but, in the ſequel, truly demonſtrated to be inconſiſtent and falſe;—the following Prefatory Addreſs is, with full-aſſured confidence in a good cauſe, and, it is hoped, with no unbecoming zeal for the perverted Truth, ſincerely tendered and dedicated, by their moſt humble ſervant, and unfeigned well-wiſher, as in duty bound to be,

THE AUTHOR.

PREFATORY ADDRESS

TO THE

READER.

THE Lord ſaith, Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves---And the Spirit ſpeaketh expreſsly, that in the latter times men ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocriſy, having their conſciences ſeared with a hot iron: Having a form of godlineſs, but denying the power thereof; from ſuch turn away.

Now, if theſe predicted perilous times and perſons of the latter days, are not already come, and raging all abroad, let the man who hath underſtanding in ſuch matters, conſider with himſelf, and judge. With ſuch an honeſt inquirer, it will admit of no controverſy; for he who runs may read, that the full import of *Belſhazzar*'s awful ſentence ſeems to be written, in characters of judicial wrath and judgment, in the forehead and right-hand of almoſt every known ringleader,

and of every devoted follower of every pretended religious ſect or party whatſoever, even from Dan to Beer-ſheba, throughout the whole land. I raſhly ſaid *almoſt;* but whom at all can you juſtly except, from the Pope of Rome to thoſe of the leaſt public conſideration, who have been ſo open as to favour the world with their reſpective creeds and ſyſtems, provided you duly compare them with the one infallible creed of all ſaints, the connected ſyſtem of divine revelation?

But, be that as it may, the Lord ſearcheth every heart, and pondereth every path; and his judgment is juſt, and always according to his own recorded word. To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.

Thoſe who hear the one Spirit of truth, muſt not believe every ſpirit, but try the Spirits, whether they be of God. By their fruits, *their doctrines*, ye ſhall know them, ſaith the Lord, the Witneſs and the Judge. Let God be true, and every man a liar!

Let us begin, then, our intended trial with the greateſt and moſt eminent of all your profeſſed religious ſtandard-bearers upon the preſent field, "Monſtrum horrendum, in-"forme, ingens, cui lumen ademptum," to whom this Preface is principally addreſſed, with all her ſworn adherents, and zealous ſticklers for her national eſtabliſhed uniformity and ſtandards; whether Seceders, Relief-men, or Cameronians, or Engliſh Preſbyterians,

terians, &c. through all their divisions and subdivisions without end.

Has she not blazoned forth, in the midst of her public manifesto, to the world, these precise words as they are found written in the front of the 21st Chapter of her signed and sealed Confession, drawn up at Westminster, and from thence issued forth, with sound of trumpet and banners flying; to be embraced, and sworn to by all her sons, at their peril!

What have they embraced and sworn faithfully to cleave unto, as the darling of their hearts until God shall separate them by death? Why, these very terms, as the foundation of their intended uniformity of worship all over the three united kingdoms, *viz.* "That the light of nature sheweth that there "is a God, who hath Lordship and Sove-"reignty over all; is good, and doth good "unto all; is, therefore, to be feared, loved, "praised, called upon, trusted in, and served, "with all the heart, and with all the soul, "and with all the might."

Remark. If this assertion of theirs be true, then, the Scripture assertions are false, That the world by wisdom knew not God; that the natural man knoweth not the things of God, neither can he know them, because they are spiritually discerned; that is, I apprehend, they are only discerned by the light of the Spirit's internal illumination of the heart; and that, through the means of the external revelation. Can the character of God, by the light of nature, be known as a JUST GOD

AND A SAVIOUR, beſides whom, God himſelf declares, there is no God; in which character alone he can be worſhipped, loved, reverenced and obeyed by men?

Not to multiply proofs in ſuch a clear caſe; can the Holy Trinity, with their reſpective offices, and the whole plan of redemption, be diſcovered and diſcerned by the light of nature, without this external and internal revelation? Can the darkneſs of nature's night exhibit to view *theſe* glories, which are *only* to be found, ſet forth in all their energy and plainneſs, in the word of God? If not, can God be diſcovered and diſcerned, who alone, Father, Son, and Holy Ghoſt, is the one undivided object of worſhip, love, truſt, praiſe and obedience? Are not all the ἀχρῖσοι, men without Chriſt, and ἀπνευμάτοι, men without the Spirit, likewiſe, ἄθεοι Atheiſts, men without God, and without hope in the world?

Bluſh, bluſh for ſhame, ye ſelf-condemned, ſelf-confuted, natural-religioniſts of every name and party! The confeſſion of your mouths, and the confuſion of your tongues, like the crying ſins of Sodom, proclaim, before God and man, the latent atheiſm in the bottom of your hearts. [*See Vol.* III. *Advertiſement.*]

But the good Kirk, as well as the pretended eccleſiaſtical powers in Italy, and in England, *&c.* who alledge, that they have power from the Moſt High to abſolve men from their ſins, lays claim to a much greater degree of authority for eſtabliſhing many points, than all

all men ſeem to be aware of: ſhe, alſo, that you may not be ſo weak as to imagine her inferior to other pretenders, boldly gives out, and with a high hand maintains, Chap. xxxi. of Synods and Councils,

"That her miniſterial and authoritative determinations, if conſonant to the word of "God, are to be received with reverence "and ſubmiſſion, *not only* for their agreement "with the Word, *but alſo* for the power "whereby they are made, as being an ordi- "nance of God, appointed thereunto in his "Word."

Very modeſt and ſubmiſſive, indeed! God and the Synod in Council have agreed upon between themſelves, and have finally adjuſted and ended between them ſuch and ſuch matters, by their own conjunct power and authority!

You need not light a candle here, to ſearch all the houſe for the cakes of Antichriſt's leavened bread; but was ſhe not right, when ſhe aſſerted, that all *Synods and Councils may err, and have erred*, to examplify and confirm her own doctrine by a moſt glaring error? An error which, one may ſuppoſe, muſt continue to glare in her ſtandards until the Pope of Rome ſhall have been able to prove from the word of God, his own divinely delegated vicegereney from Chriſt; and his ſupreme Lordſhip, and univerſal abſolute dominion upon earth!

But paſſing generals, and ſcorning mere declamation, what has the Reverend and

Proteſtant Mother, with her own claim of, at leaſt, a partial and a kind of partnerſhip and conjunct delegated power, *miniſterially and authoritatively* determined in matters of faith; without ſwearing and ſubſcribing to the truth of which, ſhe ſwears herſelf, that ſhe will not give a bit of her bread to ever a one of all her numerous ſtarving ſons? Why, ſhe hath determined, Chap. xviii. Sect. III. of the Aſſurance of Grace and Salvation, That

"This infallible aſſurance doth not ſo be-
"long to the eſſence of faith, but that a true
"believer may wait long, and conflict with
"many difficulties, before he be a partaker
"of it."

If ſo, how were the poor Gallileans miſtaken, when they ſaid to the Lord, We believe, and are SURE!---But, ſurely, upon a higher authority, than that of the W. Confeſſion, we may ſay, The diſciples were right; for every one who believeth God, is ſure of that which he believes; and that himſelf, and not another for him, is the believer of that which he doth believe; he ſets to his own ſeal that God is true; and he hath the witneſs in himſelf: for faith, in his own heart, is the ſubſtance of things hoped for, and the evidence of things not ſeen. As to the alledged Scripture-proofs to the contrary, ſee the 1ſt volume mentioned in the following advertiſement.

Let us now inquire, how our authoritative determining Mother has been pleaſed to inſtruct and catechiſe us, with reſpect to the moſt material and particular caſes of conſciences

ſcience: She ſays, in her Larger Catechiſm, Q. 172,

"May one who doubteth of his being in "Chriſt, or of his due preparation, come to "the Lord's ſupper? A. One who doubt-"eth of his being in Chriſt, or of his due "preparation to the ſacrament of the Lord's "ſupper, may have true intereſt in Chriſt, "though he be not YET aſſured thereof, "&c." according to the reſt of her awful dictates.

Now, if it be as ſhe is pleaſed to affirm, then, what is here advanced, concerning the ſhewing forth of the Lord's death, muſt be equally true concerning the performance of all other Chriſtian duties, and the enjoyment of all other Chriſtian privileges; which, according to her indiſputable wiſdom and ſolemn deciſion, may be actually enjoyed and obſerved; and that worthily, warrantably, acceptably, by one who is uncertain whether he be in Chriſt, redeemed, juſtified, and ſanctified to his love and ſervice by the Holy Ghoſt;—or whether he be ſtill in the bondage and power of Satan; led captive by him at his pleaſure; fulfilling his luſts, and breathing out only hypocriſy and emmity againſt God!

Hear, O heavens! be aſtoniſhed, O earth! Hath not God ſaid, That whatſoever is not of faith is ſin? And that without faith it is impoſſible to pleaſe him? And that no man cometh to the Father but by the Son; having boldneſs by his blood, and acceſs by the Spirit of adoption crying, Abba, Father?

All the annals of Antichriſt may be ranſacked before a greater and more dangerous error can be produced; unleſs, perhaps, the following Mother-abomination, the mother of this, and of many other damnable hereſies, may ſeem to overmatch it; being a teeming miſchief, pregnant with every thing accurſed of God, and ruinous to mens ſouls; being abſolutely another Goſpel than that which the Apoſtles preached; I mean, her doctrine, which ſhe never loſes ſight of, brought forth, like *Pandora's Box*, to deſtroy the world, dreſſed out in her Shorter Catechiſm, Q. 85.

"What doth God require of us, that we may "eſcape his wrath and curſe, due to us for ſin?"

You are referred to her own words for the anſwer; which follows through a train of ſubſequent connected queſtions and anſwers; which, it is preſumed, you may have got by heart: for they were written that your infant hearts might be foreſtalled and ſuckled with the poiſon of ſerpents, before ye taſted the ſincere milk of God's good word.

Now, what ſay the Apoſtles of God, with all the believers of their doctrine, to the foregoing queſtion? or rather, to what is implied in it? For the queſtion is as ſubtilly and erroneouſly put, as it is wickedly anſwered:

Anſ. They who are taught of God, are by him inſtructed and authoriſed to ſay, "CHRIST hath redeemed us from the curſe "of the law, being made a curſe for us:—for it is written, Curſed is every one that hangeth

hangeth on a tree: that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith: for, when the fulneſs of time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Jeſus Chriſt; for ye are all the children of God by faith in Chriſt Jeſus," Gal. iii. 13, *&c.*

So, this great work of delivering men, and giving them to eſcape the wrath and curſe of God due to them for ſin, was required of, and performed by, the one Mediator alone; and there was none of the people with him: who alſo is the Author and Finiſher of faith; who grants, as a Prince and Saviour, repentance unto life, with the remiſſion of ſins; and works in them whom he hath called and juſtified, both to will and to do of his own good pleaſure.

By the way, repentance unto life is not a different thing, as the Aſſembly would inſinuate, but preciſely the ſame, expreſſed in other words, as faith in Jeſus Chriſt, *See* Acts x. 43, *&c.* alſo Chap. xi. 18. and, indeed, that whole book; wherein, as in the reſt of the ſcripture, that change of mind, from darkneſs to light, which is given in the belief of the poſitive

positive truth of the Gospel, is expressed by the word *repentance*; signifying, that an end is now put to the former state of unbelief, and a new everlasting state of mind begun; granted by the Lord, and connected with eternal salvation, and the present full assurance of perfect justification: the same individual sovereign act of God being negatively and positively expressed, with respect to the objects, or vanities, turned from, which are dumb idols, and the one object turned unto, which is the living God: thus Paul sums up his whole Gospel in testifying repentance towards God, and faith towards the Lord Jesus Christ. Good works, or the observance of God's ordinances, are only the fruits and consequences of faith and repentance, in those who are justified, and not conditions to be performed, in order to attain unto salvation.

But to return, and prevent vain jangling about words; if the above question does not mean what they elsewhere call justification, or salvation from sin, that is, as themselves express it, the escaping from the wrath and curse of God due to us for sin, it can mean nothing; but it is very evident, from the very face of the question, with the foregoing and following connected train of questions and answers, that it means that, and nothing else: for they say, speaking of the observation of all the ordinances, especially those which they call by the Roman name of *Sacraments*, and prayer, that they are all made effectual to the Elect for salvation; namely, from the wrath

and

and curſe of God; God having required of them the doing of all theſe things for that very preciſe individual end and purpoſe, as they expreſsly affirm, that they may eſcape the wrath and curſe of God; that is, they cannot deny it, that they may be juſtified and ſaved!

Aſk the ſame queſtion at the verieſt Papiſt upon earth, he will not heſitate a moment; but directly reply, *Faith*, *Repentance*, and *Good Works*. The Council of Trent has expreſsly ſaid ſo, and ſo alſo,

By theſe three, *Faith*, *Repentance*, and *Good Works*, by themſelves explained at large, men are juſtified and ſaved, ſay here, our Weſtminſter Divines, with all their ſtammering children, and clerks crying out, Amen!

Here it will be in vain to cavil, and to bring in ridiculous *ſalvos*, alledging that they have taught a better doctrine when they aſk and anſwer, What is juſtification? For all men may know that the infamouſly famous *Boſſuet*, Biſhop of *Meaux* in France, in his ſubtile apologies for Popery, which prepared and ſmoothed the way for the revocation of the *Edict of Nantz*, (horrid treachery!) hath abſolutely demonſtrated, that the very infernal fathers of Trent, with their Lord God the Pope, as they have impiouſly ſtiled him, upon their head, have themſelves decreed, and uſed for a blind, (no doubt!) preciſely the ſame, or equally as ſound words apparently, as any of all our Proteſtant Divines, in ſome part or other of their form of words reſpecting juſtification

tification in the ſight of God; true, indeed, as our pretended Proteſtant Divines have alſo done, in a manner, here, equally glaring, and, in ſome reſpects, more inconſiſtently with what themſelves profeſs to allow, they have utterly made void all again by their other words and additions.

In a word, the pretended reformed *Churches* of *England* and *Scotland*, and their Mother of *Rome*, are like thoſe mathematical lines called *Aſſymptotes*, which, though eternally approaching nearer and nearer to one another, can never actually meet, and coaleſce altogether in one; and that, upon account of certain internal political prieſtcraft-kind of reaſons, ariſing from the nature and eſſential *curvity* of that ſection of the *maternal* cube, from which the *two* former are cut, and of which, conſequently, they partake; becauſe *theſe* have now ſet up houſe and government for themſelves; hold their national courts; and have ſeparate intereſts and families of their own, to provide for, as well as their MAMMA.

It cannot miſs to be remarked, that theſe three have all much of the ſame family-likeneſs, wear much the ſame arms, though differently quartered, and ſuitably diverſified according to their reſpective Church-heraldries and atchievements; and the following *Motto* may ſerve the *Daughters* as compleatly, as if the *Roman* Poet had made it of purpoſe, to fit their *romanizing* tyrannizing, corrupt, high-flying, imperious ſpirit and conduct. *Per-*

Pervarios caſus, per tot diſcrimina rerum, tendimus in LATIUM, which may be Engliſhed and amplified thus:

By various turns, and winding ways,
We're jogging on to *Rome*, boys!
Let others hold the way they pleaſe;
We chuſe to hold the crumbs, boys!

Let it not, however, be imagined, that theſe obſervations are made out of love to the *congregational* or *independent* churches: no, *theſe*, like the great national bodies, will, indeed, allow their ſleeping children to ly quietly enough at eaſe in their laps; but if they begin to ſtir, murmur, or grumble in the leaſt againſt the order, diſcipline, or daily bill of fare, which they are ſtraitly bound to, then, however juſt their complaints may be, inſtead of undergoing the formal ſolemnities of aſſembled courts and trials, previous to judgment and execution of ſentence, they may lay their account to be diſpatched at once by the mob; I mean, in their definitive ſummary church-way, as if it were by a hundred penknives and bodkins ruſhed together into their hearts, in a moment, upon the ſpot.

If the Papiſts hold faſt the whole corrupt groſs body of their own moſt accurſed ſyſtem, and, *Hottentot-like*, devour, and feaſt themſelves upon all the moſt nauſeous garbage and abominations thereof, have not our Proteſtant fathers and mothers imbibed, and retained, and dealt forth to their nurſelings, the full ſoul and ſpirit of it? and that with a witneſs!

a witneſs! Witneſs the very paſſage now under conſideration! It requires to be anatomized.

Thus the Phariſees allowed, in their day, the whole letter and text of the ſcriptures to ſtand as they found them; but made them all void again by their own traditions, mixtures, and human inventions!

It may, perhaps, admit of ſome controverſy, whether it would not have been better for ſome men, to have been altogether without the ſcriptures, than to have them ſo clogged, confounded, and cruſhed by ſuch riders, and falſe concluſions attached to them.

This is certain, That "this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil; and if the light in men be darkneſs, how great is that darkneſs!"

It will be idle to reply here, that men may take the good of their human ſyſtems, and leave the bad. Such liberty is not allowed by either Popiſh or Proteſtant divines to their pupils. To ſpeak at preſent only of the latter, with whom we have moſt immediately to do:

There is not one miniſter nor probationer admitted in all the Church of Scotland but muſt ſubſcribe her ſtandards: the Engliſh church is equally ſelf-condemned. The *formula*, in this nation, runs in ſuch alarming words as theſe, put in form of queſtions to be anſwered by every miniſter, at his ordination, in the affirmative:

"Do

" Do you believe the Weſtminſter Confeſ-
" ſion of Faith, and Catechiſms, Larger and
" Shorter, to be founded upon, and to be
" agreeable to, the word of God? And do
" they contain the confeſſion of your faith?
" And will you preach and maintain no other
" doctrine, in public or in private, during
" your whole miniſtry and life; abhorring
" all other doctrines, and diviſive courſes?"
To all which he muſt reply YES, as God ſhall help him.

God help him, indeed! poor man! and thoſe who are under his charge, and deliver them all, if it be his holy will, from ſuch infatuation, and from the eternal unavoidable ſequel thereof; unleſs, indeed, repentance ſhall be granted unto them.

I have only quoted by memory the ſaid formula; if I am wrong, I expect ſoon to be ſet right.

I do not deny, that there are many, nay, perhaps, the moſt part of the precious truths of God to be found or referred to in their public ſyſtem. But is not the one half of Mahomet's *formula*, viz. *God is one*, an eternal truth? the other half, that *Mahomet is his prophet*, is an eternal lie; which makes void the firſt to all thoſe deluded people.

The generation of vipers in a human ſhape, are worſe than the creeping ones of the earth, to whom they are compared; for, if you have to do with the former, you muſt take them, ſting and all, into your boſom; otherwiſe they will admit of no connection with you;

you: whereas, though the ſting of the latter be indeed rank death, yet their fleſh, properly prepared, makes an excellent reſtorative and corrective, being both ſovereign food and phyſic; but the former is deſperate poiſon!—which nothing can be an antidote unto, but truth, ſtark naked truth! in its own native majeſty and natural form; in which alone, excluſive of all foreign meretricious ornaments and attire, it can only be received.

But, leaving this ſhort, and not impertinent digreſſion, it is evident to common ſenſe, and this is a point which the reader is earneſtly deſired to conſider,

That faith, repentance, and the diligent uſe of the means, meaning all the divine ordinances, eſpecially the Word, Sacraments, and Prayer, are the three complex ingredients which, by the Weſtminſter doctors, are preſcribed, and by them ſaid to be required of God, as the means to be uſed by men, in order that they may eſcape the wrath and curſe of God due to them for ſin: theſe are all, conjunctly and ſeverally, component requiſites in their infallible *Noſtrum*, and muſt, accordingly, be all boldly taken together in one *bolus*, elſe death, eternal death, unavoidable death, muſt be the conſequence to every ſoul of man!

So have thoſe men raſhly, and, it is to be feared, to the utter deſtruction of millions, with unquaking conſciences, affirmed; yet their poſterity fondly approve of what they ſay!

Now,

Now, whatever their implicit followers and devoted adherents may here cavil about their definitions and words reſpecting Faith, Repentance, and the other means and ordinances, as requiſites to be uſed by men, in order to their juſtification in the ſight of God; let any ſober man, that is not gone totally mad with that worſe than canine fury, a deſperate paſſion for human creeds and ſyſtems; nor infected at all with that equally terrible diſeaſe, which may be well termed the real *Miſerere Mei*, the *Rabies Cleri;* candidly conſult the holy Scriptures, and then ſay, if he dare, before God, that, in his conſcience, he can believe, The Apoſtles, with their brethren of the ſame faith and hope, uſed the word of God, Baptiſm and the Lord's ſupper, together with Prayer, the obſervation of the Lord's day, and all other ordinances of God's appointment, as perſons ſuppoſing themſelves under God's wrath and curſe, with this view, that they might eſcape from the ſame?

Here we might reſt the cauſe, with this fair appeal, upon this ſingle iſſue. The verdict muſt, of neceſſity, be this, *viz.* That thoſe Chriſtians, being ſuch indeed, were all firſt baptized, or taught, comforted, and led by the Holy Ghoſt, given to them, whereby they cried, Abba, Father. They knew whom they believed, loved, and obeyed, as ſons and heirs of God, and joint heirs of Chriſt. Therefore, in his name, they confeſſed to their Father's praiſe, as conſcious that they were

were already delivered from the wrath to come.

Therefore, as their juſtified father Abraham received and obſerved the covenant of circumciſion, for a ſign and external ſeal of the righteouſneſs which he had before he was circumciſed, they uſed, for the ſame end, to confeſs and glorify God for their juſtification from ſin, and aſſured eternal ſalvation, the water-baptiſm; ſhewed forth the Lord's death; obſerved the Chriſtian Sabbath; loved and miniſtered to one another, and did good to all as they had opportunity; exhorted one another, and ſearched the Scriptures daily; praying always in the Holy Ghoſt; having boldneſs by the blood of Jeſus; rejoicing in the Lord evermore; giving thanks always for all things in the name of the Lord Jeſus Chriſt; and offering by him the ſacrifices of praiſe and filial obedience continually: all this, as being perfectly conſcious, upon the higheſt authority, even that of God, that they were as certainly delivered from the wrath to come, by the Lord Jeſus Chriſt, as that ever they deſerved and were under it on account of ſin; of the one or the other whereof, they know nothing but through the belief of God's own teſtimony concerning theſe things; whoſe diſcharge is *tantamont* to his charge; whoſe ſealed pardon is equal to all their crimes.

Theſe matters will bear no controverſy, where the word of God determines all; or, indeed, any thing at all.

A challenge

A challenge is here given, accept it who will, to ſhew one inſtance, from the firſt coming of the Holy Ghoſt upon the Apoſtles to the end of their teſtimony, where the obſervance of any one duty whatſoever, is exhorted to by them, or practiſed by any of their hearers, ſave upon this ground and conſideration alone, that the perſons ſo exhorted and practiſing are already delivered, and aſſured that they are delivered, from the wrath and curſe of God due to them for ſin.

A prayer for juſtification and ſalvation from God's wrath and curſe, or for any thing of the ſame import; as, for being born again, intereſted in Chriſt, &c. is never uſed, can never be uſed by one who is a believer of the Goſpel.

If they reply, Simon Magus was exhorted to pray. Anſ. The Apoſtle ſays, Repent and pray. If they inſiſt, That it is the will of God that men pray every where. Anſ. Yes; according to his will, and not contrary to it: for he ſays, I will that men pray every where, lifting up holy hands, without wrath and doubting. Aſk; but aſk in faith, nothing wavering.

Unbelievers are wicked, and their prayers are ſin.

But they ſay, laſt of all, Is it not the duty of unbelievers to pray? Anſ. Yes; but can they pray? It is their duty to keep the whole law, to believe the whole goſpel, and to obſerve every precept and ordinance of the one and of the other; otherwiſe, their diſobedience,

ence would be no ſin, and if no ſin, their puniſhment would be unjuſt, and God unrighteous, who taketh vengeance!

But how unequal is a parable in the mouth of fools! Why do thoſe men ſingle out the obſervation of divine ordinances, which, by their own account, is neither obedience to the Law, nor to the Goſpel; not to the Law; for the perſons, are under its curſe, condemned for their diſobedience in every thought, word, and deed; not to the Goſpel; for they are by ſuppoſition, and the ſtate of the queſtion, not yet the believers thereof; but only candidates, endeavouring by the uſe of ſaid means, to attain to the benefits and bleſſings thereof.

What a horrid juggle is this! and yet ſuch grave teachers would rail at ſharpers for cogging the dice in play; but this their *Legerdemain*-kind of ſtrange doctrine comes loaded with death and everlaſting damnation to the loſt and lorn unworthy receivers of it in earneſt!

Ah! what have theſe poor ſheep done, that their pretended ſhepherds, who ſcramble and fight for their fleeces, ſhould not be content with the ſame, nor even with their very fleſh, and blood, ſo to ſpeak, but they muſt alſo murder and devour their immortal ſouls! What can the Devil do more? Or who does this but the Devil himſelf, by the hands of his miniſters; and that in a more effectual, becauſe in a more unſuſpected manner, than if he had appeared in his own *propria perſona* and likeneſs, for the purpoſe?

Yet

Yet how abſurd is falſehood in every form! Thoſe very men who ſay, That Prayer and the Sacraments, &c. are made effectual to the Elect for ſalvation, beſides what they have ſaid of the ſacraments, &c. affirm, in particular, of prayer, "That it is an offering up "of our deſires unto God, in the name of "Chriſt, by the help of his Spirit; with "confeſſion of our ſins, and thankful ac-"knowledgment of his mercies." *Larger Cat.* Q. 178.

Now, how can this be done by a perſon, who, as their own queſtion has ſtated the matter, is under God's wrath and curſe, as being one according to the ſcripture, who, in that condemned condition, holds God for a liar; whoſe mind, being carnal, is enmity againſt God; who treads under foot the Son of God, counts his blood an unholy thing, does deſpite unto the Spirit of grace, and ſins againſt the Holy Ghoſt!

When light and darkneſs, truth and falſehood, become one thing, then, theſe things may agree, and not till then.

The ſcriptures repreſent all believers of the truth, as ſaying thus,

"Chriſt was delivered for our offences, and raiſed again for our juſtification; God hath not appointed us to wrath, but to obtain eternal ſalvation through our Lord Jeſus Chriſt; by whom we have now received the atonement." So they all confeſs, and are not aſhamed before God; for they ſpeak by the Holy Ghoſt, who hath ſhed abroad

in their hearts, the love of God towards them.

Thus alſo they are inſtructed in all their unſpeakable privileges, and exhorted to obſerve all the divine ordinances, in conformity to their new ſtate, ſpirit, and relation unto God:

"Ye were ſometimes darkneſs; but now are ye light in the Lord: walk as children of the light. Ye were dead in treſpaſſes and ſins, but now ye are quickened together with Chriſt, through the faith of his operation who raiſed him from the dead.—Saved by grace, through faith, and that not of yourſelves, it is the gift of God. Not of works, leſt any man ſhould boaſt. Ye are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that ye ſhould walk in them. If thou believeſt with all thine heart, thou mayſt be baptized."

Our Divines aſk us, How do the Sacraments, (meaning Baptiſm and the Lord's ſupper,) become effectual means of ſalvation? Let their pupils, in their turn, aſk their teachers, If the Ethiopian nobleman; if the three thouſand believers, when the Apoſtles began to ſpeak as the Holy Ghoſt gave them utterance; if the five thouſand afterwards, whom the Lord added to himſelf, and to the church, that they might be ſaved; if Cornelius and his friends; if thoſe many Jews and proſelytes, who were ordained to eternal life, and who believed when Paul and Barnabas

has preached; if the jailor; if Lydia; if all these, or any one of all these, or of others who at any time believed the same words of salvation, used the ordinance of Baptism, that it might become, even by the blessing * of God, an effectual mean of salvation unto them?

Or did they use the other ordinance for that end? If they did, they were damned: for he that eateth and drinketh unworthily, not discerning the Lord's body, as there represented, broken for the due observers, and his blood shed for the remission of their sins, eateth and drinketh to his own damnation.

Did the believing fathers use circumcision as an effectual mean of salvation to their souls? or observe the passover, as an appointed mean to escape from Egyptian bondage and destruction; or to escape from the wrath and curse of God due to them for sin? But we return to the subject illustrated by this useful digression, and observe, that the exhortation to believers, is continued in the manner following:

"Ye are not your own; ye are bought with a price; therefore, glorify God in your body and spirit, which are God's. What! know ye not, that your bodies are the temples of the Holy Ghost? That Christ is in

* We have spoken elsewhere of the Popish practice of consecrating, blessing, sanctifying the elements of bread, wine, and water. *See the Doctrines of the Gospel, &c. in the Advertisement.*

you, except ye be reprobates? Paſs the time of your ſojourning here in fear: for as much as ye know that ye were redeemed by the blood of Chriſt. Seeing ye have your ſouls purified through the belief of the truth, unto the unfeigned love of the brethren, ſee that ye love one another with a pure heart fervently. Deſire the ſincere milk of the word; being born again, not of corruptible ſeed, but of incorruptible, by the word of God, that liveth and abideth for ever. Ye have an anointing from the Holy One—and that anointing abideth in you."

The ſaints re-echo gratitude and praiſe, to their Father's voice and love:

"Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God! Now are we the ſons of God! We love him, becauſe he firſt loved us. We believe and perceive the love of God towards us, in that he laid down his life for us. The love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for (us) all, then all died (in that one Surety) that thoſe who live by his death, might no more live unto themſelves, but unto him that died for us."

See all the Epiſtles; which are addreſſed only to the ſaints and faithful: theſe Epiſtles were all dictated by the Holy Ghoſt alone; the Apoſtles only were the penmen; and, therefore, they only breathe out infallible truth and Eternal love;—anſwered, on the part of the addreſſed, with conſcious

aſſured

aſſured belief, and enjoyment of that truth and love: ſo the relation and correſpondence therein, is a mutual relation and correſpondence, as between huſband and ſpouſe, father and child, prince and ſubject, the head and the members, &c. Firſt, the ſtate, relation, and privileges of all ſaints are declared and eſtabliſhed in the written teſtimony of God, and, by means thereof, through the Holy Ghoſt's own operation, ſealed on the hearts of believers; and, from thence, the obſervation of all the correſpondent duties and divine ordinances are inferred and inforced; only from the motives of gratitude, and the power of God, working in them both to will and to do of his own good pleaſure.

But to follow out this argument to the full length, would be to open up the whole of the ſacred records concerning the ſtate, privileges, and duties of the ſaints; and concerning God's way in them, to perfect them for his own glory, and their eternal holineſs and joy.

But alas! thoſe who ſhould have been the drawers and miniſters of water out of the wells of ſalvation, have poiſoned all the ſprings and flowing fountains of eternal life! have poured in death and hell, inſtead of the alone ſalutary and ſaving truths and conſolations of the Holy Ghoſt, into the very mouths and hearts of as many as have imbibed the ſpirit and influence of their doctrines concerning the method and way of men's eſcaping the wrath and curſe of God due to them

for ſin; and concerning their preſcribed uſe of ordinances and means, to accompliſh that end!

This aſſertion I ſtand by: let them refute it if they can; would to God they could!

The laſt proof of their dreadful inconſiſtency, for a warning to children, if their fathers are too wiſe to hear the word of God, ſhall be from their explanation of the ſecond petition in the Lord's prayer:

There, after having truly ſaid, that the Lord Jeſus hath taught, and the Holy Ghoſt influenced the true worſhippers, whom the Father requireth and accepteth, to come, in the preface, with reverence and confidence unto God, as children unto a father; and, in the concluſion, with full aſſurance of being heard, to ſay, Amen; they affirm, that, in the ſaid ſecond petition, the Lord teacheth them, and the Holy Ghoſt, by whom only they can be influenced and led to order their requeſt, to pray, among other things, that they themſelves *may be brought into the kingdom of grace!*

Strange! what! is it not to be already in the kingdom of grace, to be enabled to come unto God, as children unto a father, with reverence and confidence; having boldneſs and acceſs by the blood of Jeſus, and by the Spirit of adoption given them, whereby they cry, Abba, Father; and in aſſurance of being heard, to ſay, Amen!

Has the Holy Ghoſt, indeed, forgot the connection which he hath made between the preface

preface and conclusion of that form of prayer, that he should be supposed to teach a different, and a quite opposite thing, in the second petition thereof!!!

Ah! how unequal are the legs of our lame doctors of divinity.

But thanks be to God! the lowest Catechumens in Christ's school are given to know, and to acknowledge better things, to God their Father and their Teacher's praise; being taught in all their prayers, and filial addresses to the throne of Mercy and Grace, to come with "thanksgiving unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of HIS DEAR SON; in whom we have redemption through his blood, even the forgiveness of sins: wherefore, receiving a kingdom (of truth, grace, and glory) which cannot be moved, let us hold fast that grace, whereby we may serve God acceptably, with reverence and godly fear: for OUR GOD IS A CONSUMING FIRE!" Col. i. 12. and Heb. xii. 28, &c.

There are, indeed, I chearfully confess, many points of doctrine, taken separately, and by themselves, in the professed standards of the Church of Scotland, which are perfectly fair and honourable; especially that grand and shining doctrine of the whole scriptures, respecting the Eternal Trinity of persons in the one undivided Godhead: They

expreſsly aſſert, and, I think, never once deny in all their own confeſſion and catechiſms, *That the Lord Jeſus Chriſt is the Son of God by eternal generation.*

Although, it muſt be obſerved, and it is obſerved with pain of heart, that that very imperfect form of words, which they, with all Proteſtant and Popiſh Creedmakers, have adopted from their forefathers, and moſt falſely called *the Apoſtles' Creed*, ſeems to breathe out the very ſpirit and ſubtility of the Arian blaſphemy; at leaſt, nothing to the contrary.

This is hinted for the more ignorant, that they may not be impoſed upon by the falſe forged name given to that form of words, called *the Apoſtles' Creed.*

Pagans were never induced to worſhip devils, until their prieſts impoſed upon them, and ſet them forth for gods.

Nor was the golden calf worſhipped, until it was proclaimed through all the camp, Theſe be thy gods, O Iſrael, which brought thee up out of the land of Egypt!

Well; to go on, the genuine Weſtminſter ſtandards bear, That Jeſus Chriſt is the Son of God by eternal generation; if ſo, what ſhall become of their ſworn ſtandard-bearers, I mean, the preſent leaders and conductors of their national Antichriſtian principles and practices!

Hath not their brother, Mr. William Dalglieſh, miniſter of their Preſbytery town of Peebles, for theſe ſeveral years, been

been teaching from the pulpit and from the preſs, and vindicating in publication after publication, "That the Lord Jeſus "Chriſt was not the Son of God, before the "Virgin Mary conceived by the Holy Ghoſt, "and brought forth a Son!"

This ſtrange blaſphemy, ſtrange, at leaſt, in the Church of Scotland, has not only poiſoned his own congregation and neighbourhood, but alſo given a new and a deeper dye to the blaſphemies of many other whole congregations in London, and in the remoteſt corners of the kingdom: and yet all is well; he is a good peaceable man; and has never refuſed to concur in doing that eminent work of folly, which the Man of Sin himſelf, under his Popiſh name, would be aſhamed of; I mean the ſettling of a man, as a pretended miniſter of Jeſus, and an overſeer of God's flock, having the charge of ſouls, to the bare ſtocks and ſtones of a church-wall, without ever a ſoul in all his cure, he, in ſuch a caſe, would ſoon have felt all the weight of their miniſterial power, and authoritative vengeance! But he has been only a little more ingenious than ſome of his loving brethren; and yet both they and he have ſubſcribed, with their own hands, before they could ſay, *Deus nobis hæc otia fecit*, that the Lord Jeſus Chriſt is the Son of God by divine eternal generation!

Dreaming men! lie ſtill! ſlumber on! and take your eaſe! and congratulate one another thereupon while you may! The Eternal Son

of God, whom ye ſeem to think alſo aſleep, will ſhortly appear, with the angels of his power, to rouſe you up from your preſent lethargy, except ye repent, and give him the glory due to his name, while it is yet called to-day!

How will ye anſwer to Jehovah himſelf, when, upwards of nine years together, you are unable to anſwer to men, who boldly, as I here do, (with thouſands more of your daily obſervers, I don't ſay admirers,) charge you all, by reaſon of your ſilent approbation, with being guilty *art and part* with that notorious, ſacrilegious thief, not of your church things, which you would have ſharply looked after, but of *Divinity* itſelf; which, it ſeems, is no preſent concern of yours!—And what has he left behind?—Dumb dogs, who cannot bark, who lie ſtill, loving to ſlumber, and brood, and gnaw over ſuch bones as they have, to conceal the theft!

Two hundred years ago your anceſtors, more zealous than you, would have burnt you all to aſhes for your ſupineneſs; but ye have nothing to fear from them; and a fierceer fire than ever raged in Smithfield flames, you do not ſeem at all diſpoſed to fear, becauſe ye do not feel it; I wiſh to God you never may!

Scots Anabaptiſts! ſtand up, and vindicate your part in this robbery committed againſt THE SON OF GOD, who had glory with the Father before the world was; who was in the form of God, and thought it not robbery

robbery to be equal with God; whoſe goings forth have been of old, even from everlaſting; to whom every knee ſhall bow, and every tongue confeſs, that he is JEHOVAH, to the glory of God the Father! Ye, too, have ſymbolized, and thrown in your Amen to the eſſentials of this damnable Creed! No doubt! ye are the people! and wiſdom ſhall die with you! Ye have need, truly, of all your *additional evidences* to ſupport you here!

But obſerve, I do not charge you all as guilty in this reſpect; it ſeems there are a few equally drenched with you in all your other double-dyes of Pharaſaiſm and ſuperſtition, whom the dulleſt Indian might count upon one half of his fingers, who have not yet imbibed this moſt helliſh tincture.

Glaſſites! or, if Sandemanians ſound ſofter in your ears, (for ye, too, have your popular names, darling tenets, and human inventions, which ye hold as ſtiffly as ever a Papiſt or Proteſtant of them all), and other Scots Independents! Romaine! with thy Hutchinſonian Methodiſtical factors, and admirers! how have ye helped the matter, by aſſerting that the names, Father, Son, and Holy Ghoſt, are merely economical names, and no more; names importing nothing eternally diſtinct in Godhead; but only eternal deſtinations and appointments, to be manifeſted, and to take place only in time?

May the Eternal Holy Trinity, the Father, the Son, and the Holy Ghoſt, eternally, unchangeably diſtinct in perſons, and One

in Godhead, deliver us alſo from your outrageous abominations!

The reader ought here to be warned againſt the groſs corruption of the Chriſtian faith, by the delirious dreams, and heretical dotages of Dr. Iſaac Watts in his old age, and many others before and ſince his time, concerning an imaginary pre-exiſtent ſoul of Jeſus Chriſt; which they blaſphemouſly alledge was created or produced for him by the Father before all worlds; and which they call *the form of God;* by which, alſo, they explain all, or almoſt all thoſe paſſages of Scripture that aſſert the exiſtence of the Son of God before the period of his incarnation.

Others, with greater abſurdity, if poſſible, maintain that the whole human nature of the Lord came down from Heaven, and was with the Father before the worlds were: and they have poiſoned the world with volumes upon volumes, to prove, that Chriſt in what they call his *complex perſon*, created the worlds, *&c.* in direct contradiction to the Scripture, which ſays, that "when the fulneſs of the time was come, God ſent forth his Son, made of a woman."

Nothing but conſcience, and conſideration of abſolute neceſſity, could have induced me to mention many of theſe hereſies; for ſome peoples heads are ſo diſpoſed to depravity, that to name an error before them, is enough for them to embrace it. But, ſurely, when ſuch kind of ſerpents, as have been, or ſhall yet be pointed out, are already lurking, hiſſing,

ſing, and ſtinging the unwary in every chamber, not to knock them on the head, at every opportunity, would be death to the ſouls of men, who are in daily danger of being deſtroyed by them. Moreover, in all our chief towns eſpecially, no man has more for the defence of the truth of the Holy Trinity, than he has caution, courage, and weapons to oppoſe ſuch ſort of adverſaries as every where deny and fight againſt the Lord and his ſaints.

Arians, who deny that the Son of God is of the ſame ſubſtance with the Father; Unitarians, who deny the union of the Godhead in three perſons; Socinians, who deny that Chriſt had any exiſtence before *Mary*; who deny the perſonality of the Holy Ghoſt, grace, predeſtination, original ſin, and the immenſity of God; aſſerting of Chriſt, that he was only a mere man; that he made no ſatisfaction, as a Surety to the juſtice of God; but died only as a good man for a pattern to others; Sabellians, who deny that there is any diſtinction of perſons in the Godhead, although they, with many others, admit the names of perſonal diſtinction, denying what is thereby ſignified, and affirming, that there are only three different manifeſtations, or rather three different ways of ſpeaking applied to the Godhead, as ſoul, body and ſpirit, ſay they, make up one man; how the profeſſors and diſſeminators of ſuch ſentiments, as individuals, and united bodies of men, abound every where, and pollute the

whole

whole land with their abominations, and many names of blaſphemy! making way, it is to be feared, for ſome fearful kind of univerſal calamity among us, as the ſame ſort of blaſphemies abounding in the eaſtern nations, opened wide the flood-gates of hell, to the overflowing deluge of Mahometan deluſions; which ſoon overflowed half the then profeſſing Chriſtian world! and alas! to this hour prevails, and ſhall do, until thoſe locuſts of the bottomleſs pit be ſwept to the place from whence they came.

Weſley, with his boaſted thirty thouſands of pretended real, or poſſible perfectioniſts, along with his other Papiſtry, denies the perſeverance of the ſaints; aſſerting that a man may be a child of God to-day, and a child of the Devil to-morrow; affirming, that predeſtination or election of ſome men to eternal life, take it in what view you will, makes God more falſe, more cruel, more unjuſt than the Devil; that the doctrine of Chriſt's imputed righteouſneſs was hatched in hell; that if other ſins, have ſlain, like Saul, their thouſands, this doctrine has ſlain, like David, its ten thouſands, &c.

Ranters, of various denominations, deny ſanctification, and laugh at all manner of real ſerious perſonal godlineſs; calling it, in deriſion, an old woman's fable, hobby-horſe; and devotion, mere ſuperſtition and grimace! What do themſelves glory in? Why, ſay ſome of them, In being the chiefeſt of the chief, and the vileſt of the vile of ſinners!

What

What is their hope? Why, God, they ſay, can ſave them if he pleaſes; he may do it, if he will; or he may let it alone; there is an atonement, if they can come at it. How do they expect to attain it? Why, in every prayer, they pray thus, *May we be juſtified, may we be intereſted in the atonement provided for the elect; may we be born again;* &c. (In theſe kind of petitions, Papiſts and Proteſtants of all names and parties, that figure in the world, are equally agreed). How do they expect to come to any certainty of ſucceſs in theſe their endeavours? They expect no ſuch thing. To pretend to know one's own juſtification and ſalvation through believing the direct teſtimony of God, (which, by the way, is the only manner by which man comes to the knowledge of God, or of any one of his thoughts and ways towards us,) is, they affirm, hypocriſy, and ſelf-deceit. Have they no aſſured hope, then, of eternal life? No, never; but they expect to come to the full aſſurance of hope at length. When? why, when their work is done, at the end of their life: ſo, Chriſt, ſay they, wrought firſt his work, and then was comforted with the light of his Father's countenance; and ſo, they expect to know at death, or rather after death, that they have not all along believed in vain, or rather that they have not believed a lie. Theſe are your men who give out that they obſerve the all things which Chriſt hath commanded; and ſo make out their evi-

dence,

dence, that they are intitled to his reſt. Such is their additional evidence!

O Scots Anabaptiſts, and other kindred Independents! your order, your diſcipline, your love, your baptiſm, and your what you call *the all things*, with ſuch principles, by you avowed, (your practice is known to God,) muſt be the order, the diſcipline, the love, the baptiſm, the all things of a Society of Atheiſts!

So, you fancy, you come to make out your evidence that you are the Temple of the Lord! the Temple of the Lord! a church of Chriſt! If ſo, ſee your picture drawn at full length, as if yourſelves in perſon had ſat for it, Iſaiah lxvi. 1---5. What did the perſons, there repreſented, want of the outward obſervances? Nothing: they appeared fair in the ſight of men; they were whited ſepulchres, they thanked God, they were not like other men; they tithed mint, aniſe, and cummin; and they gave alms of all that they poſſeſſed, &c. What do ye more than they? They denied Jeſus, born of Mary, to be the eternal Son of God; and ſo do ye.

If outward obſervances are the evidences, any part of the evidences to yourſelves, you may call them additional, to aſcertain to a perſon's own ſelf, that his inward principles are right, that he is a believer of the Goſpel, and does not neglect the weightier matters of the law, which he profeſſes to allow, faith, juſtice, and the love of God; then, the Phariſees, like many of their fathers, in the days

of

of the Prophets, were compleat. Wherein are you better than they?

Your own words being witneſſes, you are condemned out of your own mouths, according to the Scriptures! The Lord convert you!

Others, particularly in England, ſwarm over the whole land; croaking out, in all their churches and converſations, that Chriſt died for all men; redeemed all; and will reſtore all. And ſo, if they can make it out that they are among the number of mankind, they make no doubt but they are equally among the number of thoſe who ſhall be ſaved. The language of which is, *Eat and drink, for to-morrow we die;* and when we die, are happy for ever.

Others have a bolder ſtroke ſtill, for eternal life; they find in the Scriptures, that Chriſt died for the greateſt of ſinners: and therefore conclude, and avow the concluſion, The greater the ſinner, the greater his hope; if he know but the ſecret.

Theſe are the men who blaſpheme God and his Law; and profeſſedly laugh at ſanctification; vaunting, that there is no intrinſic difference or change made in the heart and life of a man, by the Holy Ghoſt, through the belief of the Goſpel. All the difference they ſay is, That ſome, *viz.* thoſe who believe the Scriptures, know they are to be ſaved; and others who are ignorant and don't believe the ſacred records, will be equally well off at length; for all ſhall be ſaved!

Some

Some of them have lately got by revelation from the Lord, in reading about the aſhes of the red heifer being carried out into a clean place, as Chevalier Ramſay, by cloſe philoſophical reſearches, found out the ſame in his day, that all lapſed creatures, devils and all, ſhall be reſtored to happineſs at laſt!!!

Thouſands know, I make no untrue report; and I am ready to juſtify, by authentic evidence, every article I have here advanced.

But, perhaps, ſome will object, Granting all to be true, what connection have theſe things with a preface to a book of Spiritual Songs, and Scripture tranſlations, deſigned for the praiſe of God, who is love, and light, and truth, and peace?

I aſk, in my turn, what had Moſes to do, when he oppoſed the idolatry of the golden calf? What had Elijah to do, to oppoſe the worſhippers of Baal? Why, both were jealous for the Lord God of Iſrael.

What fellowſhip hath Chriſt with Belial? Can ye drink the cup of the Lord, and the cup of devils? Is not the object of prayer and praiſe, the firſt and principal thing to be conſidered in all divine worſhip? If the true, the one object, the Spirit and Truth, is taken away, what is there left behind, but a mere idol, ſuch as the Scripture calls a devil; to which the Gentiles ſacrificed in their day, calling him Father and God?

Who are the worſhippers of ſuch ſtrange falſe gods? Why, all hypocrites and unbelievers; even all who have not the ſame, one, precious

precious faith, hope, love, peace and joy in believing, which the Apoſtles, with all their fellow-believers enjoyed, like all the faithful, from the beginning of the world; as the Scriptures do abundantly teſtify. What ſhall be the iſſue of ſuch falſe worſhip? Utter darkneſs; where there ſhall be weeping, and wailing, and gnaſhing of teeth!

Preſent falſe worſhip is no better, nor more acceptable in the ſight of God, nor more profitable to the worſhippers themſelves, than, and is only a firſt part of, or a deluſive prologue to, the howling of the dogs, that ſhall be for ever without the gates of the city of God!

Therefore, as the God of all worſhip and praiſe, never put a prayer, nor a ſong of praiſe, into the heart or mouth of an hypocrite, or unbeliever at all; or into the heart and mouth of a believer, but what was expreſſive of faith, hope, joy, love, and obedience unto himſelf, as unto the God and Father of the perſon ſo worſhipping, in the Spirit and in the Truth, rejoicing in Chriſt Jeſus, having no confidence in the fleſh, bold, indeed, would that man be, who ſhould attempt to poiſon the holy ſprings of praiſe and worſhip, with the pretended accurſed prayers and praiſes of hypocriſy and unbelief!

Wherefore, in the following collection, there is no blaſphemous attempt of that kind made; no, not in one inſtance, before the Lord!

With

With regard to the ſubjects therein exhibited, it may be noticed in general, that the Pſalms are freely paraphraſed and imitated according to the New Teſtament interpretation. [*See Volume* I. *in the Advertiſement.*] The Epiſtle to the Hebrews may be compared to thoſe Pſalms which are intitled *Maſchil*, that is, excellent for giving inſtruction; it is itſelf a divine commentary, or explanation, of the whole Moſaic Law; and may be conſidered as the principal key of the Old, and the very ſpirit of the New Teſtament; ſhewing, like a ſun-beam, the connection of both; ſo that thoſe who well underſtand it, cannot be ſaid to be ignorant of either; and indeed, without a competent knowledge of it, the marrow of the Goſpel is ſcarcely taſted:

The intelligent reader will alſo readily perceive, that, next to the Book of Pſalms, it is one of thoſe many portions of holy writ, which is moſt naturally in itſelf accommodated, and fitted, as it were, to the very purpoſe, for being turned into ſongs of ſpiritual worſhip and praiſe.

What is here given, for a help in that way, until a better be offered, is a cloſe tranſlation in general; interwoven with as clear illuſtrations, derived from the whole connected teſtimony of God, as the writer thereof could attain unto: would to the Lord, without whom we can do nothing, it were more complete!

In

In a few words, now, to conclude, as to the whole tenor of the ſubſequent pages, it may, with truth, be obſerved, that the doctrines therein ſet forth, and never for one moment loſt ſight of, are, all of them, abſolutely of the firſt and laſt importance; as being all foundation-articles in the creed of every one, who, with a prepared heart and all readineſs of mind, receiveth the word of the Lord, and ſearcheth the ſcriptures daily, for all the words and ways of this eternal life:

That bleſſed fountain of all our Chriſtian hope, flowing through the whole field, ſo to ſpeak, of the lively oracles of God, the doctrine of the adorable Trinity of perſons in the one undivided Godhead; with the offices which each of theſe Three co-eternal, co-equal perſons, who are one God JEHOVAH, ſuſtain in the plan of redemption; ſet forth in oppoſition to all the raging and abounding Arian, Hutchinſonian, Socinian, and the like blaſphemies of the preſent day, is earneſtly, and with the higheſt pleaſure, every where inſiſted upon:

As alſo, free, ſovereign, unmerited grace; declared, abounding, and communicated, according to the eternal determinate purpoſe and good pleaſure of the one JEHOVAH, the Father, the Son, and the Holy Ghoſt, the Juſt God and the Saviour, beſides whom there is none, to the chief of ſinners:

Juſtification, through the imputed righteouſneſs of the Lord Jeſus Chriſt alone; excluſive,

cluſive, and altogether independent of the works, good and bad, of the juſtified perſons:

This righteouſneſs imputed to every believer of the Goſpel-record, and to none elſe: we ſpeak not here of infants, of whom the Lord declares, the kingdom of heaven conſiſts; but of them only to whom God's promiſe, reſpecting the Saviour, and the fulfilment thereof, is publiſhed, like the creation of the heavens and earth, or the fall of Adam, as a matter of fact and abſolute certainty, reſting upon the pure veracity of the witneſs, God:

Faith, which is neither more nor leſs than the mere belief of God's teſtified truth; the gift, the work, the act of God himſelf, who is the Author, On-bearer, and Finiſher of the ſame, in all who are poſſeſſed thereof:

The full, abſolute, unequivocal, perſonal certainty of juſtification, and eternal life in all believers, called in the ſcripture the aſſurance of faith; directly founded, along with the reſurrection of Chriſt from the dead, in the divine teſtimony alone; without any collateral evidence of any kind whatſoever; given and maintained by the power and immediate operation of the Holy Spirit of Truth, the Sanctifier and Comforter; whoſe operations in the heart of man are all ſpecial, and peculiar to the Elect alone, who are the called according to his purpoſe, and in whom he ever dwells, as a well of living water, ſpringing up within them to eternal life:

Whence

Whence follows, the internal ſanctification, and perpetual perſeverance of the ſaints; as being preſerved by the Almighty power of God, through faith, unto the eternal ſalvation of their ſouls, and good works of every kind; the works of righteouſneſs, the fruits of the Spirit in believers, which works are manifeſt where ever they are produced; firſt, in the heart before God, and then, in a good confeſſion and converſation alſo before God and men; namely, works proceeding from the immediate principles of aſſured faith and love, or gratitude and thankfulneſs towards God, for his eternal electing, calling, juſtifying, ſanctifying, preſerving, ſaving, and glorifying love towards us, manifeſted, ſhed abroad, and maintained in our hearts by the Holy Ghoſt, who is given and come unto us; and who hath ſealed us, whom he hath given to believe his own teſtimony, unto the day of eternal redemption.

Theſe doctrines, with their concomitants and conſequences, being the evident themes of the whole revelations of God to the ſons of men, are alſo thoſe of the following ſongs of praiſe.

May the good Lord himſelf, be pleaſed to accept this poor mite which, is now, with fear and trembling, caſt into the public treaſury, pardon what is therein amiſs, and bleſs what is according to his own holy will!

The grace of the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with all the ſaints, for evermore. *Amen.*

THE

INDEX to the preceding ADDRESS.

WOLVES in ſheeps clothing, perilous times, Belſhazzar's ſentence, application, the Church of Scotland, her ſtandards, p. v.—vii. Her doctrine concerning the light of natnre, her miniſterial and authoritative power, her true believers not aſſured, but doubting of their intereſt in Chriſt, ſuch perſons coming worthily to the Lord's Supper, &c. p. vii.—xii. Her way of eſcaping God's wrath and curſe, by faith, repentance, and the uſe of means; eſpecially, the word, Sacraments and Prayer; all which, ſhe affirms, are made effectual to the Elect for ſalvation, p. xii.—xxx. The Weſtminſter explanation of the ſecond petition in the Lord's Prayer, of that called the Apoſtles' Creed, p. xxx.—xxxii. A long bead-roll of heretics, Mr. W. Dalgleiſh, Scots Anabaptiſts, (ſome excepted from blaſphemy concerning the TRINITY), Glaſſites, and other Scots Independents, Romaine, with his Hutchinſonian Methodiſts, Dr. Iſaac Watts' pre-exiſtent ſoul, &c. Arians, Socinians, Sabellians, Weſley, with his boaſted perfectioniſts, Ranters of various denominations, p. xxxii.—xlii. Objection anſwered, p. xlii. Summary account of the following collection, and of the doctrine therein contained, to the end.

JOHN BARCLAY.

Edinburgh, Calton-hill,
May 1, 1783.

THE

THE EXPERIENCE AND THE EXAMPLE OF THE LORD JESUS CHRIST;

ILLUSTRATED AND IMPROVED FOR

The CONSOLATION of the CHURCH, &c.

PSALM I.

COME all and ſing, with ſolemn joy,
The high and holy peerleſs One,
Who came to ſave us, from on high,
EMMANUEL, very God and Man:
He made us by his pow'r divine,
And bade our blood from Adam flow;
Let ev'ry Son of Adam's line,
To God in manhood lowly bow!

When we were ruin'd, loſt and dead,
O'erwhelm'd in ſin, o'erwhelm'd in wrath,
He came rejoicing in our ſtead,
To ſave us from eternal death:

He magnify'd th' eternal law,
And burſt the chains of death and hell,
With holy reverential awe,
And rapt'rous joy, our hearts to ſwell.

3 He's like a pleaſant olive-tree,
Upon the ſtreams of life that grows,
Whoſe branches ſhall no blaſting ſee,
Whoſe glory all the ſeaſon glows:
His fruit's a taſte of Paradiſe,
Th' eſſential ſum of all that's good,
The very ſoul of perfect bliſs,
The everlaſting feaſt of God.

4 Let Chriſtians triumph in their King,
Partaking of his grace and love;
Let heav'n and earth rejoice, and ſing
The grace and truth that cannot move:
Bright as the ſun, his mercy beams,
Pow'rful and glorious ſhines his grace;
Let all his dear elected Names,
For evermore reſound his praiſe.

Another Verſion.

SING to the holy peerleſs One,
EMMANUEL God the Lord,
Both very God, and very Man,
Th' ETERNAL SON, THE WORD!—
How perfect is his right'ouſneſs,
The right'ouſneſs of God!

How

How perfect is his bleſſedneſs,
On all his ſaints beſtow'd!

2 For us he magnify'd the law,
For us he bore the wrath;
His right'ouſneſs without a flaw,
Hath ſav'd our ſouls from death:
Behold, he's like an olive green,
Where pleaſant waters flow,
Whoſe fruit in ſeaſon, ſtill is ſeen,
In all the winds that blow.

3 The unbelievers are not ſo,
But whirl'd like chaff, by wind
Of vain deluſions, to and fro,
Are to the pit conſign'd;
While, O the glory of the Lord!
The ſons of truth and peace,
Who live by faith, upon his word,
Partake of all his grace.

PSALM XXIII.

THE Lord's our Shepherd, we'll not want;
For Jeſus Chriſt is he
Who, thro' his death, doth freely grant
Us life and liberty:
Our Shepherd goes before our face,
And kindly leads the way,
He findeth out the prop'reſt place,
His weary flock to lay.

2 The Lambs he in his boſom bears,
And gently thoſe with young
He guides along; and daily chears
Our ſpirits with his ſong:
He trains us on from hill to hill,
And feeds in flow'ry vales,
Beſide the waters, pure and ſtill,
Refreſh'd with heav'nly gales.

3 Our ſouls he doth reſtore again,
As he reſtor'd his own,
For when he fell among the ſlain,
His Godhead ſoon was ſhown,
By burſting up the bars of death,
And mounting to the ſkies:
So we were quicken'd by his breath,
And ſhall from death ariſe.

4 He leads us in the perfect path,
The path himſelf hath trode,
The path of holineſs and faith,
Beſprinkled with his blood;
He doth it for his own name's ſake,
Becauſe we are his own;
Our Shepherd never can forſake,
His *called* and *foreknown*.

5 Tho' now we walk in death's dark vale,
Yet we have nought to fear;
His rod and ſtaff, ſhall ſtill prevail,
And he's our Guardian near.

Proviſion full for evermore,
Our Lord hath made for us;
All earth and heav'n, are ours in ſtore,
Dear purchas'd by his croſs!

6 The Lord's our portion, we are his,
And we his voice will hear;
He'll lead us on to Paradiſe,
And fully bleſs us there:
Eternal praiſes we will give
To the eternal Three,
One God and Lord, in whom we live,
And ever bleſs'd ſhall be.

PSALM XXVI.

CHRIST pled his ſpotleſs innocence,
The Surety was aſſoil'd:
His right'ouſneſs was his defence,
And Juſtice on him ſmil'd:
Juſtice divine has not a frown
Reſerv'd on all her brow,
Againſt our Shield, God's holy One,
Nor his believers now.

2 My ſoul ſtill hears him boldly cry,
Examine me, O Lord,
And ſearch, and judge, and ſift, and try,
Severely by thy word:
For if thy juſtice ſeeketh me,
And doth the ſhepherd take,

As guiltleſs, let the ſheep go free,
For their Redeemer's ſake.

3 Now, therefore, to the bleſſed ſaints,
There's condemnation none,
For all their guilt, and fouleſt taints,
In Chriſt away are done.
Bleſs'd be the God of heav'nly grace,
The one eternal Three,
Who hath ordain'd, and ſeal'd our peace!
JEHOVAH ſets us free.

PSALM XXIX.

WITH joy and mirth, let heav'n and earth,
To praiſe the WORD combine!
Let ev'ry tribe to him aſcribe
His Majeſty divine!
Inviſible, or viſible,
The Son hath made them all,
And ruleth ſtill by ſov'reign will,
Upholding great and ſmall.

2 Expreſs his praiſe in holy phraſe,
With rev'rence moſt profound:
While churches ſing to Chriſt their King,
His glory ſhines around:
His pow'rful voice exalts our joys;
He bade creation riſe;

He

He ſaid, Be light, when all was night,
And light illum'd the ſkies;

3 His voice did give us pow'r to live,
When we were dead in ſin;
And, as he lives himſelf, he gives
Us life ourſelves within:
His voice did ſhake the earth, and break
the bars of death and grave,
He raiſed up himſelf, our hope,
And prov'd his pow'r to ſave.

4 His voice again ſhall ſound amain,
And reach the ſhades below,
And raiſe the dead, both *ſad* and *glad*,
When his laſt trump ſhall blow:
His voice ſhall call, and ſummon all
Before his awful throne;
That ſolemn day ſhall naked lay
The heart of ev'ry one.

5 He reigns our King, ye choſen ſing!
He reigns, and ever ſhall,
Above the clouds, above the gods,
And glorifies us all:
In perfect bliſs, in paradiſe,
Transformed we ſhall be,
And like him ſhine in light divine,
His glory when we ſee.

6 O how we long to join the throng
Who ſee him as he is!

Yea, ſhortly we the Lord ſhall ſee;
For why? the kingdom's his.
All glory to the Father, who
Hath choſe us in the Son,
And to the Son, and Spirit, one
JEHOVAH God alone!

PSALM XXXII.

SALVATION by the Lamb of God,
Let God's redeemed ſing;
Salvation by atoning blood,
Let praiſing echoes ring!
How bleſs'd is ev'ry choſen one
To whom the Lord imputes
That right'ouſneſs which ſaves alone,
Which ſinners only ſuits!

2 Bleſs'd is the man who hath receiv'd
The holy record giv'n;
That right'ouſneſs by him believ'd,
His paſſport into heav'n,
Hath cover'd all his guilty ſtains,
And hidden ev'ry ſin;
No ſin imputable remains,
Where faith is found within.

3 The Lamb of God hath bore our ſins
Upon th' accurſed tree,
And when the Spirit's work begins,
The Spirit keeps us free:

He

He keeps us from apoſtaſy;
He keeps from death and hell;
He keeps us in the liberty
Of Chriſt, in whom we dwell.

4 For this ſhall ev'ry godly one
To God the Lord confeſs;
He'll pardon what amiſs is done,
Thro' Chriſt our right'ouſneſs:
But hypocrites, who dare preſume,
That grace may more abound,
Hot indignation ſhall conſume,
Damnation ſhall confound.

5 Let ſaints by this inſtructed be,
And walk in love and faith,
Triumphing in our liberty,
Rejoicing on our path.
To Father, Son, and Spirit, One,
Let hallelujahs riſe!
What pleas'd the Lord, the Lord hath done!
Re-echo, earth and ſkies.

PSALM XXXVI.

HOW little know the worldly men
The bleſſings we enjoy,
Who ſoar above their pleaſures vain,
To joys that never cloy!
They grovel in the duſt below,
And feed on ſerpents' meat;

Our high regales they never know,
Nor hidden manna eat.

2 Their god's their belly, brutiſh men!
Their glory is their ſhame!
Eternal pain ſhall be their gain,
And infamy their fame:
Unleſs they ſhall repent and turn,
Believing God the Lord,
In hell they muſt for ever mourn,
According to his word.

3 God's faithfulneſs is like the ſky,
Embracing all below;
His mercy like the clouds that fly,
Whence ſhow'ring bleſſings flow:
God's right'ouſneſs is ſure and firm,
Like th' everlaſting hills;
His pow'r almighty ſhall perform
Whate'er his purpoſe wills.

4 God's judgments, like the great abyſs,
Are fathomleſs by men;
Say not to him, *Why doſt thou this?*
Nor anſwer thou again.
Thou, Lord, preſerveſt man and beaſt;
How precious is thy grace!
Thy ſaints, in thee, compleatly bleſt,
Their confidence ſhall place.

5 They with the dainties of thy houſe
Shall be well ſatisfy'd;

And

And of thy pleaſures plenteous
Thou wilt their drink provide.
Life's fountain flows, O Lord, with thee,
Eternal, pure, divine;
And when thy glory we ſhall ſee,
We in thy light ſhall ſhine:

6 Thy loving-kindneſs now conſtrains,
And binds us to thee ſtill,
More pow'rfully than maſſy chains,
To do thy holy will.
Thy right'ouſneſs eternally
Shall hide our ſhame, O Lord,
Thou art our life: we cannot die
Who truſt thy true record.

7 Thy word is pledg'd; the gates of hell
Shall ne'er thy church o'erthrow,
Nor unbelievers with thee dwell,
But wail in ſhades below—
Let *Babylon* deſtroy'd anon,
With all her glory, fall,
Her *whoredoms*, *lies*, and *trumperies*,
To riſe no more at all!

8 Thy ſaints confeſs thy name, and bleſs
Thee, Father, Spirit, Son,
Th' Eternal Lord—by all ador'd,
Who know thee God alone.

PSALM XXXVII.

EMMANUEL's all the ſeaſon round,
A tree that's ever green;
From him alone our fruit is found;
On him we reſt and lean:
As th' apple tree among the trees
That grow along the vales,
His flavour, wafted in the breeze,
Our longing ſouls regales.

2 We ſit beneath his pleaſant ſhade,
And ſing of love divine;
His conſolations make us glad,
His glory makes us ſhine.
His fruit's a taſte of heav'n below;
His leaves the nations heal:
We can't deſcribe the joys we know;
But, Oh! our hearts can feel.

3 Tell us, ye unbelievers, now,
Where is your godleſs joy?
To *Dagon-idols* down ye bow:
Our God ſhall your's deſtroy:
Your glory blooms but for a day,
A ſmiling, with'ring flow'r;
And then by death is ſwept away,
In God's determin'd hour.—

4 Tho' high and tow'ring ſeem'd their pride,
Like yonder green bay-tree,

It,

It, like their ghoſts, away did glide,
And found it could not be—
But mark the Perfect, and behold
The MAN who ſtood for us,
Whom prieſts condemn'd, and Judas ſold,
Who triumph'd by his croſs!

5 Praiſe him, the Olive good and green,
Whoſe ſweetneſs we partake;
He is our peace; he is our ſcreen;
For he our peace did make:
Praiſe him, the Tree of Life above,
Whoſe ſhoots grow here below:
Come, Lord, thy tender plants remove
Where living waters flow!

6 O Holy, Holy, Holy, Lord!
One Holy Trinity!
For ever be thy Name ador'd!
Our God eternally!

PSALM XXXVIII.

COME, mourn, ye followers of the Lamb!
Behold and ſee with deep amaze,
How black our guilt, how groſs our ſhame,
While on this awful ſcene we gaze!—
What agonizing cries and tears,
What heavy groanings pierc'd his ſoul!
His ſweat in bloody drops appears,
While on the naked ground he rolls!—

2 Why was his ſoul in ſuch alarm?
Why did ſuch anguiſh pierce his heart?
That we might ne'er feel ſuch an harm,
Nor might with ſuch an anguiſh ſmart:
He for our ſins was bruis'd and ſlain;
For us he taſted death and hell;
That we with him might live and reign—
And never ceaſe his love to tell.

3 Weep not for him; for that were vain:
Nor mourn at all for fear of hell;
But let his bleeding love conſtrain,
To mourn our guilt for which he fell:
Thus Mary bluſh'd behind her Lord,
And mourn'd her ſins ſhe knew forgiv'n;
Bleſs'd be the Three who bear record,
The One JEHOVAH, Lord in heav'n!

PSALM XXXIX.

LET ſilence dwell upon thy tongue,
And be thy mouth for ever ſhut,
Tho' chaſten'd e'er ſo ſore and long;
For Jeſus Chriſt himſelf was mute:
When ſmitten for thy grievous ſin,
He pray'd and perſever'd to death,
Without a murm'ring thought within,
Without a diſcontented breath.

2 And who art thou, O child of God,
Redeem'd by him from death and hell,
When

When chaſten'd by thy Father's rod,
That all with thee may proſper well;
Say, Who art thou, that thou ſhouldſt fret,
When love and wiſdom ſtrike the blow,
In mercy to thy infant ſtate,
To wean thy heart from things below?

3 Does murm'ring, then, or ſad diſmay,
Become the ſons and heirs of heav'n,
Since all the waves and winds that play
Upon them, blow them to their haven?
What ſhould ye joy for, ſhould ye mourn
For that which is your ſpecial bliſs?
To God your Father rather turn,
And Father, Son, and Spirit kiſs.

PSALM XL.

HE's come! the Friend of men is come!
His work is done! his head is rais'd!
He's gone to God our Father home!
He reigns, by all around him prais'd!
We'll, therefore, ſing his paſſion paſt,
And glory that ſhall ſoon appear,
Our hopes which hell ſhall never blaſt,
And our redemption drawing near—

2 He ſank amidſt the miry clay:
What was it ſo that preſs'd him down?

Our

Our ſins which heavy on him lay,
Which he confeſs'd, and call'd his own:
They're mine! They're mine! the Surety cry'd,
I'll bear mine own iniquities,
Until thy law be magnify'd
By mine atoning ſacrifice—

3 Behold, thy will, O God, is done,
Our guilty ſtains are waſh'd away!
We'll glory in thy name alone,
And ſing thy mercies night and day:
All things are ours, and work our good;
The Father ſpared not his Son;
The Son, who ſav'd us by his blood,
Now reigns our Prieſt upon his throne.

4 All pow'r in heav'n and earth is thine:
O ſpread thy Goſpel far and wide;
Like mid-day glory, let it ſhine,
And darken antichriſtian pride!
Let unbelievers be aſham'd
Of all their refuges of lies!—
Behold, the Goſpel is proclaim'd;
The ſinner who believes not dies.

5 Be glory, honour, pow'r, and praiſe,
Aſcribed to the Lord our God,
Whoſe love ſuch obligation lays,
To walk as thoſe redeem'd by blood!
O Father, Son and Holy Ghoſt,
Th' eternal Three, th' eternal One,

In

In whom alone, our ſpirits boaſt,
We pray, Thy holy will be done.

PSALM XLI.

THEY *Beelzebub* the Maſter call'd,
In their malicious hate,
Why ſhould the ſervants then be gall'd,
If they ſuch meaſure get?
If he, the Lord of glory, bore
The ſinners' ſcorn and ſhame,
How much ſhould we his name adore,
Who ſuffer for the ſame.

2 His own familiar friend aroſe,
And kick'd him with his heel,
And juſtify'd his open foes,
In their miſtaken zeal:
He ſhamefully betray'd his Lord
For thirty pieces told;
As others ſince upon record,
Men's ſouls have bought and ſold.

3 Such was, and is, and ſtill ſhall be,
The way of Chriſtleſs men;
But Chriſtians, who their calling ſee,
Shall find their loſs their gain:
O bleſſed, therefore, ever be,
The Lamb who led our way,
The Father, and the Spirit, Three
And One, to whom we pray.

PSALM

PSALM XLII.

AS pants the hart, for water-ſtreams,
When hunted by the hounds,
And, for the baſking ſunny beams,
In ſweet retiring grounds;
So thirſts my longing ſoul, O God,
O living God, for thee:
When ſhall I ſee thy bleſt abode,
And ever with thee be!—

2 So cry'd EMMANUEL in our cauſe,
When travailing as in birth,
To magnify his Father's law,
And fill our ſouls with mirth:
I have he ſaid, a cup to drink,
In blood to be baptiz'd,
When ſtanding on death's awful brink,
In ſpirit agoniz'd:

3 Deſerted of his God, he mourn'd,
Deep floods o'erflow'd his ſoul;
The gates of hell againſt him burn'd,
To aggravate THE WHOLE;
Yet ſtill he cry'd, My God, my God,
I'll thee remember ſtill,—
Thus Jeſus pav'd with his own blood
Our way to Zion hill.—

4 Why art thou, then, my ſoul caſt down?
Why ſhouldſt thou mourning go?

Thy

Thy Saviour wore the thorny crown
Before thee on his brow:
With ſtreaming blood his temples flow'd,
When ſmitten by the reed; (bow'd,
They ſcoff'd thy King, they hail'd, they
And laugh'd to ſee him bleed!—

5 Why art thou, then, my ſoul, caſt down?
Why ſhouldſt thou mourning go?
What! tho' the world upon thee frown,
And friend become thy foe?
Thy Lord was treated worſe than thou;
Bluſh thou, my ſoul, for ſhame,
Why ſhouldſt thou be aggrieved now,
By ſuff'ring for his name?—

6 O why art thou, my ſoul, caſt down?
Why ſhouldſt thou mourning go?
Death, life, and all things, are our own,
And we are Chriſt's, we know:
The Father lov'd, the Son hath ſav'd,
The Spirit brings us home!—
Upon thy palms our names are grav'd;
O Jeſus, quickly come.

PSALM XLIII.

WHY doſt thou mourn, my trembling ſoul?
O why art thou caſt down?
Tho' floods of trouble on thee roll,
Thy Saviour does not frown:

Thy

Thy Saviour ſtood the brunt for thee,
And fought thine en'mies round;
They muſt be ſtronger, then, than he
Who ſhall thee now confound.

2 Ariſe and ſhine, thy light is come,
Thy light and truth divine;
Keep cloſe by him, nor ever roam,
Till thou in glory ſhine:
Go boldly to God's preſence; go,
For he hath gone before:
Ye know the way, if him ye know;
He alſo is the door.

3 His ſheep by him ſhall enter in,
And paſture pleaſantly,
Where neither ſorrow, death, nor ſin,
Nor ſighing ſhall come nigh:
Why mourneth then my trembling ſoul?
Forbear, and mourn no more:
The ſea may roar, the billows roll,
But thou ſhalt gain thy ſhore.

4 Hope thou in God, and praiſe him ſtill;
Awake up all thy pow'rs;
Employ thy chiefeſt care and ſkill,
And ſing, THIS GOD IS OURS!
The Father, Son, and Holy Ghoſt,
Is God, and God alone,
In whom our joyful ſouls ſhall boaſt,
When all this mourning's gone.

PSALM

PSALM XLV.

COME drink the pure inſpiring ſtream
Of revelation ſweet;
And ſing of our Redeemer's name;
For this the churches meet:
He's fairer than the ſons of men,
He's altogether love;
His love conſtrains us, like a chain,
From him we ne'er ſhall move:

Grace from his lips is pour'd, and flows
In ſtreams of glory round;
That all the bleſſings God beſtows
May to his praiſe redound.—
Go, mighty Conqu'ror, in thy ſtrength,
Subdue thy nations all;
Let Antichriſt, ſubdu'd at length,
Before thy brightneſs fall!

In chariots of Salvation, thou
Shalt ride moſt glorioufly,
Till all thy kingdoms humbly bow,
And hail thy Majeſty;
Thine arrows pierce the ſons of pride,
And lay their glory low;
Lo! lo, they fall on ev'ry ſide,
And ſink to hell below.—

Thy throne, O God, endureth ſtill,
When ſun and moon ſhall fly;

And

And ev'ry mountain, rock, and hill,
Shall melt when thou draw'ſt nigh:
The ſceptre of thy kingdom glows,
And blooms like Aaron's rod;
It falls upon thy haughty foes,
And vindicates thy God.

5 Thy royal robes of light divine,
Wherewith thou art array'd,
Than thouſand ſuns far brighter ſhine,
To make thy choſen glad:
Thy train are all a royal line
Of kings and prieſts decreed,
Begotten by thy Word divine,
Of an immortal ſeed.

6 The Queen in gold and glory glows,
Who ſtands at thy right hand,
But who her gladneſs, can diſcloſe,
Unutterably grand!—
O daughter, hearken and incline
Thine ear unto thy King;
Forget thy people who were thine,
And to thy Huſband cling.

7 The King thy beauty much deſires,
For it is all his own;
Thou burneſt with reflected fires,
The fires his breath hath blown:
Then ſee thou worſhip rev'rently,
And to thy Lover bow,

Who

Who loveth thee ſo vehemently;
No rival he'll allow.

8 The Spouſe we ſing is only one
In ſpirit and in love;
She's pure and undefil'd alone,
Chriſt's Siſter, and his Dove:
Regenerated by his pow'r,
And train'd by truth and grace,
She dwells in tender mercy's bow'r,
Till love prepare her place.

9 The daughter of the King, behold,
Is glorious all within;
Her clothing of embroider'd gold,
Becomes the Heroine:
Her dreſs is all of linen fine,
Waſh'd in EMMANUEL's blood;
Her robe is right'ouſneſs divine,
The holineſs of God.

10 She ſhall be brought with joy and ſong,
To her eternal home,
While guardian angels round her throng,
And Jeſus bids her come!
O Father, Son, and Holy Ghoſt,
Pure life, pure light, pure love,
Thy praiſe be ſung by all thine hoſt,
On earth and heav'n above.

PSALM XLIX.

MAN's glory's but a fading flow'r,
That blooms and fades apace,
Till, dropt in death's deciſive hour,
It rots in foul diſgrace:
For none can ſave alive his ſoul,
Nor keep his riches long;
The cruel grave demands the whole
Of Adam's fallen throng.

2 What fools are they, who glory, then,
In refuges of lies;
Who glory in the breath of men,
That like a vapour flies!
In hell they make their bed, and lie
Amidſt eternal flames,
Who hold the truth of God a lie,
When mercy life proclaims.

3 But in the reſurrection, thoſe
The Goſpel who believe,
Shall have dominion o'er their foes,
And glorious crowns receive:
All glory to the Father be,
And Son, the life of men,
And to the Spirit, one in Three,
With whom the ſaints ſhall reign.

PSALM LI.

CONCEIV'D in ſin the womb within,
Unholy and unclean,
We muſt have lain in guilt and pain,
If Mercy had not ſeen:
The Father lov'd, the Son was mov'd,
The Spirit felt our caſe;
The Father gave the Son to ſave;
The Spirit ſhow'd the grace.—

2 Our Surety muſt be good and juſt,
And yet a very man;
So, therefore, he did deign to be
In nature with us one:
His Godhead veil'd, in fleſh conceal'd,
Perform'd the part divine,
His human form, like ſinful worm,
The ſame as thine and mine.

3 Involved in imputed ſin,
Within the womb he lay,
Without a ſpot, or ſinful blot,
Tho' made of human clay:
Pure as the law, without a flaw,
In body and in ſoul,
With tears he cry'd for us, and dy'd,
And perfected the whole.

4 Behold THE MAN, the holy One,
The SECOND ADAM ſee,

Thy train are all a royal line
Of kings and priests decreed,
Begotten by thy Word divine,
Of an immortal seed.

6 The Queen in gold and glory glows,
Who stands at thy right hand,
But who her gladness, can disclose,
Unutterably grand!—
O daughter, hearken and incline
Thine ear unto thy King;
Forget thy people who were thine,
And to thy Husband cling.

7 The King thy beauty much desires,
For it is all his own;
Thou burnest with reflected fires,
The fires his breath hath blown:
Then see thou worship rev'rently,
And to thy Lover bow,

Who

Till love prepare her place.

The daughter of the King, behold,
Is glorious all within;
Her clothing of embroider'd gold,
Becomes the Heroine:
Her dress is all of linen fine,
Wash'd in EMMANUEL's blood;
Her robe is right'ousness divine,
The holiness of God.

So She shall be brought with joy and song,
To her eternal home,
While guardian angels round her throng,
And Jesus bids her come!
O Father, Son, and Holy Ghost,
Pure life, pure light, pure love,
Thy praise be sung by all thine host,
On earth and heav'n above.

PSALM

PSALM XLIX.

MAN's glory's but a fading flow'r,
That blooms and fades apace,
Till, dropt in death's deciſive hour,
It rots in foul diſgrace:
For none can ſave alive his ſoul,
Nor keep his riches long;
The cruel grave demands the whole
Of Adam's fallen throng.

2 What fools are they, who glory, then,
In refuges of lies;
Who glory in the breath of men,
That like a vapour flies!
In hell they make their bed, and lie
Amidſt eternal flames,
Who hold the truth of God a lie,
When mercy life proclaims.

3 But in the reſurrection, thoſe
The Goſpel who believe,
Shall have dominion o'er their foes,
And glorious crowns receive:
All glory to the Father be,
And Son, the life of men,
And to the Spirit, one in Three,
With whom the ſaints ſhall reign.

PSALM LI.

CONCEIV'D in sin the womb within,
Unholy and unclean,
We must have lain in guilt and pain,
If Mercy had not seen:
The Father lov'd, the Son was mov'd,
The Spirit felt our case;
The Father gave the Son to save;
The Spirit show'd the grace.—

Our Surety must be good and just,
And yet a very man;
So, therefore, he did deign to be
In nature with us one:
His Godhead veil'd, in flesh conceal'd,
Perform'd the part divine,
His human form, like sinful worm,
The same as thine and mine.

Involved in imputed sin,
Within the womb he lay,
Without a spot, or sinful blot,
Tho' made of human clay:
Pure as the law, without a flaw,
In body and in soul,
With tears he cry'd for us, and dy'd,
And perfected the whole.

Behold THE MAN, the holy One,
The SECOND ADAM see,

Who underlay, and bore away
Our guilt upon the tree!
He roſe again, the life of men,
Our nature to reſtore;
Becauſe he lives, to us he gives,
To live for evermore.

3 Accepted now, aſſured too,
Of our ſalvation ſeal'd,
We will depend unto the end
Upon his love reveal'd:
O praiſed be th' eternal Three,
The Father, Spirit, Son;
We're now releas'd, our God is pleas'd
In what himſelf hath done.

PSALM LXVI.

ALL lands to God in gladſome ſounds,
Lift up the voice of joy;
Ye Goſpel watchmen, on your rounds,
Proclaim his coming nigh:
We'll ſing of our EMMANUEL's Name,
And glorious make his praiſe,
To-day, and yeſterday the ſame,
Thro' everlaſting days!

2 O how amazing was his love,
And how divinely grand,
The work that brought him from above,
In ſinners' room to ſtand!

Prev

Proud men ſhall ſee, and wonder, yea,
And periſh in ſurprize,
Becauſe they truſted in their day
On refuges of lies.

3 But all the humble ev'ry where,
The meek and lowly ones,
Who've kiſs'd the Son, his kingdom ſhare,
And reign with him as ſons:
From eaſt and weſt, and north and ſouth,
With ſongs and joy they come,
Conſtrain'd by grace, and led by truth,
To hail their Saviour home.

4 They ſhall record his wond'rous ways,
And deeds of ancient fame;
How in the patriarchal days,
And till in fleſh he came,
He led his people by his ſkill,
Defended by his pow'r,
And planted them on Zion hill,
And made them reſt ſecure.

5 They ſhall recount his dreadful acts,
His judgments terrible,
Declar'd againſt the monſtrous facts,
Of ſpirits now in hell:
The wat'ry flood, and Sodom's fire,
With each Egyptian ſign,
Demonſtrate his vindictive ire,
And holineſs divine.—

6 His ſcourging of his children ſhows,
When they have miſbehav'd,
His indignation in his blows,
Altho' their ſouls are ſav'd;
That no believer may preſume,
To ſin ſince grace abounds;
Leſt heavy vengeance on him come,
And mark his guilt with wounds.

7 Admire, ye ſaints, and ſing his love,
Who ſav'd your ſouls from hell;
Our Father's chaſt'nings clearly prove,
That he doth love us well:
O never more let us rebel,
But humbly kiſs the rod,
And of his tender mercies tell,
Corrected by our God.

8 Our Advocate hath gain'd our cauſe,
And made our pardon good.
In all God's law, there's not a clauſe,
To damn the waſh'd in blood.
Bleſs'd be the Father for his love,
And Jeſus, for his grace,
And bleſſed be the holy Dove,
One God of all our praiſe!

PSALM LXXIV.

SEE! Lord, how they blaſpheme thy name,
And all thy glory turn to ſhame;

* *Denying*

* *Denying* thee, th' ETERNAL GOD,
And all the merit of thy blood;
* *Denying* thee, th' ETERNAL SON,
And all the work thy pow'r hath done;
* *Denying* that thou art at all,
* *Forbidding* men on thee to call.—

2 Confound their Babel buildings, Lord,
By pow'r and glory of thy Word!
The Man of Sin, on all his limbs,
Send to perdition with his crimes!
Let Antichriſt where-e'er he is,
Sink down alive into th' abyſs!
And let the Babyloniſh whore,
Pollute the land and men no more.

3 Lord, let the Jews no more blaſpheme,
And ſave them thro' the Saviour's name!
Deſtroy the Alcoraniſh lie,
With ev'ry other forgery!
Let light on Pagan darkneſs riſe,
And ſave them from their vanities!
Lord, in thy ſov'reign mercy call
Thine own Elect, and ſave them all!

4 Lord, ſpread thy Goſpel ev'ry where,
O'er all the earth, like light and air!

---

* Socinians, Arians, Sabellians, Romaine; Dalgliesh, miniſter of Peebles; the Independents and moſt part of Anabaptiſts in Scotland, *&c.*

Let ev'ry Lydia attend,
And every Saul become a friend!
Let faith, and hope, and love, and peace,
With works of faith and love increaſe!
O Father, Holy Ghoſt, and Son,
One God, our God, Thy will be done!

PSALM LXXVII.

HE ſighs! he mourns! he groans! he falls!
Deep waters overflow his ſoul!
Deep unto deep around him calls!
And heavy billows o'er him roll!—
Remember thou the ſolemn ſcene,
And muſe, my ſoul, on Calvary!—
In waters deep he waſh'd thee clean,
And for thy life endur'd to die!—

2 Behold him number'd with the dead!
And hanging naked on the tree!
His pierced hands, and feet, and ſide
Were pierc'd, my ſoul, were pierc'd for thee!
Behold him wrapt in linen fine,
And laid within the hollow'd rock,
That thou might ſhine in light divine,—
And death, and hell, and darkneſs mock.

3 Behold him rais'd up from the dead!
And lift aloud thy ſounding praiſe!
Lift up thy heart! lift up thy head!
The Lord of life the dead ſhall raiſe!

Obey

Obey him, love him, and adore
Thy Lord, thy God, for evermore!—
Salvation to the Lord, I AM,
The Father, Spirit, and the Lamb!

PSALM LXXVIII.

AT divers times, in ſundry ways,
The Father ſpake of old,
But now he ſaith, in latter days,
Reveal'd my Son behold:
Behold, and hear, and hear and live
By him for evermore;
For bleſs'd are they who ſhall believe,
And humbly him adore!

2 He is the FIRST, and is the LAST,
Unchangeably the ſame,
The Lord of all the ages paſt,
Th' Almighty God, I AM;
The Lord of ages all to come,
Of whom the prophets ſpoke,
Who comes to bring his choſen home,
The Shepherd of the flock.

3 He'll lead them by his pow'r and ſkill,
He'll feed them by his love;
He'll ſuffer none to do them ill,
But all their foes reprove:
Let all his ways to Iſra'l ſtand
For ever on record,

The pledges of his faithful hand,
To thoſe who love the Lord.

4 O love the Lord, obey his voice,
For he hath loved you,
And fill'd you with celeſtial joys
Who hold his record true—
Amen!—To God the Father be,
To Son, and Spirit, praiſe,
The One, the undivided Three!—
We're thine, and all our ways!

PSALM LXXIX.

SEE! Lord, what deſolations they
Have brought into thy fold,
The wolves of this our latter day,
As was by thee foretold!
How privily they come like lambs,
And ſpeak the ſofteſt things.
In various forms, with ſpecious names,
From whence the evil ſprings!

2 Here, one denies that thou art God,
Jehovah, Lord of all,
And yet pretends to prize thy blood,
As thoſe on thee who call—
There t' other cries, That thou art God,
But not th' Eternal Son:
Both making th' atheiſt's doctrine good,
That Saviour we have none.—

3 How

3 How many now deny thy grace,
Thy sov'reign grace and free;
And yet pretend they see thy face,
And shall thy glory see?
* *They say*, Th' imputed right'ousness
Was forg'd and hatch'd in hell,
Thy chosen Spouse's royal dress
Whom thou hast lov'd so well!—

4 * *They say*, Thine own electing love,
Before the world began,
Would make thee, like the Devil, prove
The enemy of man!—
* *They say*, Thine own preserving grace,
By which we persevere,
Would lead us to licentiousness,
If we believ'd it were!

5 * *They say*, That Jesus dy'd for all,
For both the sav'd and damn'd;
For Judas equally as Paul—
To make thy sheep † asham'd!
* *They say*, That they are *perfect* too,
Who hold such curs'd lies,
And may be *sinless*, Lord, as thou,
With these hypocrisies!—

6 Lo, others cry against those men,
And hold them very vile,

* Wesley, with his Methodists, almost all Arminians, Universal Redemptionists, &c.
† John x.

While they themſelves thy truth deny
By feigned words and guile:
Theſe hold thy grace without thy truth,
And teach that faithleſs men,
Who only pray but with their mouth,
An anſwer may obtain!—

7 What thou haſt join'd they cut in two,
And lies for truth ſuborn;
They ſay, Thy reſurrection's true,
Yet pray to be new-born:
Lord, freely, fully juſtify *,
And ſave us by thy blood;
With feigned lips they daily cry,
And call this *truſting God!*

* Thoſe who praiſe and pray by the Holy Ghoſt, are all taught by him to cry Abba, Father, and to ſay with confidence and joy, Juſtified by faith—by his blood—we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs through faith into this grace wherein we ſtand, and rejoice in hope of the glory of God—We joy before God through Jeſus Chriſt, by whom we have now received the atonement—Who hath ſaved us, and called us with an holy calling—See Rom. v, viii. Gal. ii, iii, iv. Heb. x. 1 John ii, iii, iv. So the whole teſtimony of God, ſpeaking of the perſonal certainty and aſſurance of faith, as the alone immediate principle of prayer, praiſe, and obedience of every kind; rendered unto God only, as a Father, Juſtifier, and Saviour, in the name of the Mediator, and by the influence and direction of the Spirit of Truth the Comforter.

8 *They*

8 *They preach*, A man may be in Christ
Unconscious of the same;
And pray the Spirit to assist
Such sermons when they frame:
The people flock by thousands round,
And think they fly to God,
While they are grov'ling o'er the ground,
Which Antichrist hath trod!—

9 How Antichrist prevails o'er all,
Save only thine Elect!—
Thine own Election quickly call;
Thy purpose, Lord, respect!
Let all thy children stedfast stand
In their own liberty!
Direct, defend them by thy hand,
And keep them ever free!

10 Let them obey, and love, and shine
Like lights amidst the world,
While Antichrist, by pow'r divine,
Is down to darkness hurl'd!
Blow, blow thy Gospel trumpet loud!
Lord! lift thy banners high!
Let all the nations round their God
By thousands, thousands fly!—

11 Eternal Father, for thy love
Thro' thine Eternal Son;
Eternal Son, who from above
To save thine own came down;

Eternal Spirit, for thy grace,
And manifeſted truth;
Let all thy children thee confeſs,
With heart, and life, and mouth!

PSALM LXXXVIII.

COME here, and think of love divine,
And muſe, and ponder well;
And never more, ye ſaints, repine,
While here below ye dwell:
Altho' afflicted for a while,
The Son of God was more;
On you the Father's face doth ſmile,
Which frown'd on him before.

2 There ne'er was ſorrow like to his;
Nor e'er ſhall be again;
For us he ſunk into th' abyſs;
For us himſelf was ſlain:
For us he cry'd both night and day,
And wept with many tears,
And, agoniz'd for us, did pray,
To ſave us from our fears.

3 When waves of wrath began to roll,
And to and fro to toſs,
His ſoul, of many troubles full,
Was fuller ſtill of us:
For us condemn'd, and bound to die,
In pangs he long'd for death,

That

That we might have this liberty,
By his expiring breath.

4 His ſoul was laid in loweſt hell,
In darkneſs, in the deep;
Full ſeas of wrath did o'er him ſwell,
And fierce ſea-billows ſweep:
He was afflicted from his youth,
And ready ſtill to die,
Till, pierc'd and murder'd for the truth,
He brought ſalvation nigh.

5 Thoſe waves of wrath that o'er him (flow'd,
And ruſh'd into his ſoul,
Were pour'd to waft us unto God,
Where floods of pleaſures roll:
The nails that pierc'd his hands and feet,
The ſpear that pierc'd his ſide,
Were driven home, our ſins to ſmite,
And kill our curſed pride.

6 O let us live no more to ſin,
For which the LAMB was ſlain,
That we in paradiſe might ſhine,
And there for ever reign!
Conſtrain us, Jeſus, by thy love;
O Father, move our will;
And breathe upon us, Holy Dove,
So we will love thee ſtill!

PSALM

PSALM XC.

O LORD, our lofty dwelling-place,
In generations all
The Refuge of thy chofen race,
On thee alone we call:
Thou art the high Eternal God
Before the mountains were,
Or earth was form'd for man's abode,
Or thefe thy heav'ns fo fair.

2 Of old, from everlafting, thou
To everlafting art
The Lord our God, to whom we bow,
To whom we yield our heart:
In thee alone we live and move,
In thee our being have;
For thou art God, and thou art Love,
And thou alone can'ft fave.

3 Thou turneft mortal man to duft;
And fay'ft, Ye fons of men,
Lo, God is holy, good, and juft,
Return from duft again!
With thee, behold, a thoufand years,
Are as one fingle day,
As yefterday to us appears,
When it is pafs'd away!

4 A fleeting dream that flies away,
A fhadow of the night,

Decaying

Decaying emblems of our day,
Our life is in thy ſight:
At morn a ſmiling bluſhing roſe,
It blows and blooms apace,
But, at the damping evening-cloſe,
It dies, with all its grace!

5 We're roll'd along as with a flood,
Away into the deeps;
But ſtill our life is hid with God;
Our ſouls our Saviour keeps:
He bore away the weight of wrath,
According to his pow'r;
The ſaints ſhall never groan beneath,
The burden Jeſus bore.

6 When this our frail and fading fleſh
Voracious death devours,
The Lord will raiſe it up afreſh,
Adorn'd with heav'nly pow'rs:
O Jeſus, quickly, quickly come,
Thy children fully bleſs,
And take us to our Father home,
To reign in Paradiſe.

7 Lord Jeſus, teach us ſtill in mind,
Our latter end to bear;
That when thou comeſt, thou may'ſt find
Us waiting for thee here!
Direct and train our hearts into
Thy patience, love, and peace,

That

That when thou comeſt for us, thou
May'ſt glorify thy grace.

8 So we will ever, ever ſing,
And with the angels vie
For loudeſt praiſes, to our King,
By blood who brought us nigh:
All glory, glory to the Lord,
The Father, Spirit, Son,
THE ONE ETERNAL GOD ador'd,
For all this mercy ſhown!

PSALM XCIII.

JEHOVAH reigneth high above,
And ruleth all below,
Array'd with majeſty and love;
The SON JEHOVAH know!
All pow'r in heav'n and earth belongs
To him upholding all;
Exalt him in your hearts and ſongs:
Before him lowly fall.

2 From everlaſting was his throne,
To everlaſting ſtands:
He is the everlaſting One;
Revere his high commands!
Tho' people lift aloud their voice,
And rage like roaring waves,
His frown ſhall ſoon ſilence their noiſe,
And quell the trembling ſlaves.

3 The Lord on high is mightier far,
Than all the pow'rs that be,
Than many foaming waters are,
Than all the mighty ſea!
Lord, holineſs becomes thy houſe,
And holy let it be:
Eternal praiſes, due from us,
Receive, eternal Three.

PSALM C.

WITH ſolemn awe, and flowing joy,
We'll on EMMANUEL call,
Extol his holy Name on high,
And low before him fall:
For holineſs becomes his houſe,
And holineſs, his praiſe;
And lowlineſs, the church his Spouſe,
In all her words and ways.

2 'Twas he that form'd us by his pow'r,
And faſhion'd by his love,
That we might dwell for evermore,
Within his houſe above:
He is the Lord of all our way,
Our Shepherd and our Guide;
We'll hear what God the Lord will ſay,
And follow where he'll lead.

3 His mercy like the mountains ſtands;
Nay, they ſhall fly away,

With

With ſkies, and floods, and ſeas, and land
But mercy won't decay :—
His truth from everlaſting was,
And everlaſting, ſhall
Be, like the meaſure of his days :
He's truth and mercy all !

4 O enter then his gates with ſongs,
And triumph in his love ;
Your ſoul, (and all you are), belongs,
To him your Lord above !—
Amen ! to God the glory be,
To Father, Spirit, Son,
Th' ETERNAL ONE, in perſons Three,
Our Father, God alone !

PSALM CI.

OF mercy let us ever ſing,
But judgment not forget ;
For Jeſus reigns our holy King,
For truth and judgment ſet :
His ſharp two-edged ſword ſhall ſlay
His proud invet'rate foes ;
And when his children diſobey,
His rod inflicteth blows.

2 'Tis he who holds the ſeven ſtars,
Who midſt the churches walks,
Whoſe word his awful ways declares,
His ſtrange and dreadful acts :

His

His eyes are as a flame of fire,
And ſearch the inmoſt heart,—
How could ye ſtand before his ire,
If he ſhould ſay, DEPART!—

Depart, ye evil workers all,
Is what he ever ſays,
Your own confuſion on you fall,
The ſhame of all your ways!
He will no *Belial* thing endure
Within his houſe to dwell:
He'll fan, and fully purge his floor,
And ſift, and winnow well.

The ſland'rous tongue, the lying lip,
The rank invidious breath,
He'll with deſtruction's beſom ſweep,
To death and hell beneath:
The drunkard, covetous, and proud,
The hypocrite, and whore,
All baniſh'd from the houſe of God,
The flames of wrath devour.

Repent to-day, believe, and live,
Or periſh evermore;
The Lord due recompence will give:
Behold, he's at the door!
Ye faithful, hail your Lord with joy,
He's come to take you home;
O Father, Son, and Spirit high,
Let Jeſus quickly come.

PSALM

PSALM CII.

BEHOLD, our Interceſſor pled,
With many cries and tears,
While vengeance, pouring on his head,
O'erwhelm'd his ſoul with fears!
From me, my Father, do not hide
Thy gracious countenance,
When thouſand troubles o'er me glide,
And thouſands more advance.—

2 My days are waſted into ſmoke,
Conſum'd in empty air,
My heart, with grief and ſorrow broke,
Would but for thee deſpair:
I'm like a lonely pelican,
Or like a deſert owl;
A ſparrow on a ſpire alone,
I chatter in my ſoul.—

3 Mine enemies reproach me ſtill,
And call me *dev'l* and *mad*;
And, ſworn againſt me, vow to ſpill
My blood, in zeal for God:
Nay more, thine indignation, Lord,
Hath daſh'd me to the ground;
But ſo, according to thy word,
To bear thy will I'm bound!—

4 Yet thou from everlaſting waſt,
Behold, the Father cries,

nd ſhalt to everlaſting reſt;
My SON, JEHOVAH, riſe:
riſe, and ſave thy Zion now,
Th' appointed ſeaſon's come;
t all the nations round thee bow,
And hail their Saviour home.

The generations yet to be,
When thouſand years are gone,
all read this ſure record of thee,
And worſhip thee, my SON:
ey ſhall declare JEHOVAH's praiſe,
And ſound with ſolemn joy
y glorious name, ANCIENT OF DAYS:
Thy blood ſhall bring them nigh!—

Amen! my Father, let me die
For all thy dear Elect;
I will raiſe thy Name on high,
And all thy ways reſpect:
y death ſhall be th' eternal joy,
Of all thy choſen men—
ch more thy life: (O bleſs'd reply)!
Thy Father cries, AMEN!

JEHOVAH, thou ſhalt ever live,
Thy years out-laſt the ſky;
thou did'ſt life and being give
To all things low or high:
ou laid'ſt the earth's foundations low,
Thy hands high-ſpread the heav'n:
Old,

Old, like a garment, they shall grow,
In their own period giv'n.

8 The heav'ns and earth, both disarray'd
And like a vesture cast,
Shall be by thee in ruins laid,
When days and years are past:
But thou art evermore the same,
Without a change at all,
Who wast, and art, and art to come,
JEHOVAH, Lord of all.

9 Along with thee eternally,
Thy sons shall live and reign;—
Let all the churches glorify
THE LAMB, who once was slain!—
Dominion, glory to THE LAMB
OF GOD, for ever be,
And to the Father's lofty Name,
And Spirit, One in Three!

PSALM CIII.

BEHOLD the Representative
Of all the chosen seed,
Who once was dead, but now alive,
Our ever-living Head!
For thousand, thousand lives in his,
Were bundled up by God;
For us he enter'd Paradise,
And won it by his blood!

2 O bless

O bleſs the Father evermore,
(Our Saviour ſings along),
ur ſoul, and voice, and ev'ry pow'r,
Within us ſwell the ſong!
bleſs TH' ETERNAL for his gifts,
All our iniquities
mercy who forgives, and lifts
Our head above the ſkies!

He ſav'd our ſouls from going down,
Into the brimſtone lake,
d did with loving-kindneſs crown,
For love and mercy's ſake:
e carries us on eagles wings,
Like mounting flames of fire,
p tow'rds himſelf, THE KING OF KINGS,
And bids us ſtill mount higher.

Our God is good and gracious,
Who ſpar'd not his own Son,
t nail'd him to the curſed croſs,
For evils we had done!
or he remember'd our eſtate,
A feeble fading flow'r,
ote by the early winds, and late,
And lo, it is no more!

But mercy's a perennial ſtream,
In God himſelf that roſe;
d over all his works ſupreme,
Eternally it flows!—

Come

Come, all ye ſons of mercy join,
And praiſe th' eternal Three,
The Father, Son, and Spirit, One,
Who gives this mercy free.

PSALM CIV.

TO Father, Son, and Holy Ghoſt,
The Lord of all the heav'nly hoſt,
Our God, from whom all bleſſings ſpring,
Eternal hallelujahs ſing!
He ſun, and moon, and ſtars, and ſkies,
And earth, and ſeas, who made, deſtroys;
But his unbounded love to man,
Unparallel'd and equal ran,
In everlaſting ſtreams of joy,
Reſembling him who brought it nigh,
Eternal! cloth'd with light and praiſe!
Unſearchable in all his ways!—
To Father, Son, and Holy Ghoſt,
Sing all around, ye heav'nly hoſt,
Like ruſhing waters ſound, and join
The Father, Holy Ghoſt, and Son.

PSALM CXIV.

TO-DAY a nobler vict'ry ſing,
Than Moſes ſang at the Red Sea,
The triumph of the Lord our King,
O'er all the pow'rs of hell that be:

He

e foil'd and ſpoil'd th' infernal hoſt,
And from the mighty pluck'd the prey:
o Father, Son, and Holy Ghoſt,
Sing evermore, who ſing to-day!

PSALM CXXVII.

UNLESS the Lord his city build,
The builders loſe their pain;
nleſs the Lord ſhall be our ſhield,
Our armies fight in vain:
he city of the living God,
Deep founded in his love,
mented by EMMANUEL's blood,
Nor earth, nor hell ſhall move.

'Tis vain for you, ye citizens
Of new Jeruſalem,
o fill your hearts with carking pains
For what belongs to him:
leſs your ſouls in patience ſtill,
And reſt upon the Lord,
ho watches o'er his holy hill,
And guards it by his ſword.

Chriſt's children are his heritage,
The womb's fruit his reward;
hom he begets, in ev'ry age,
By his own pow'rful word:
om their own *nat'ral wild ſtock* reſt,
He makes them ev'ry one,

A pure and holy poliſh'd ſhaft,
Meet for himſelf alone.

4 How bleſt is he!—How bleſt are they
Who, in his quiver hid,
Dare all their foes, by night and day,
A bold defiance bid.—
Hoſanna to th' Eternal King!
Hoſanna, Son of God!
Hoſanna to the Father ſing!
Hoſanna, Spirit good!

PSALM CXXIX.

MANY a time, may Iſra'l ſay,
Have they afflicted me;
For all my night, and all my day,
My ſorrows on me be:
Many a time, may Iſra'l tell,
From infancy till now,
My proud oppreſſors on me fell,
But not prevailed too!

2 The plowers plow'd upon my back,
And drew their furrows long;
My body bears the bloody track
Of their diſgraceful thong:—
Thus far'd the Prophets in their day;
Thus far'd the Prince of Life!—
God's ſoldiers then ſhould not give way
In ſuch a glorious ſtrife!—

3 What ſhame for Chriſtians 'twere to fly,
Where Lord of Chriſtians fell,
That they might mount beyond the ſky,
And of his vict'ry tell!
O happy, happy is the man
Who ſuffers for the Lord!—
In glory he will come again,
And break the pris'ner's cord!

4 Confounded be the men abſurd
Who perſecute THE SON,
Conſum'd by God's devouring ſword,
And utterly undone!
Like ſtraggling graſs on high houſe top,
Which withers 'ere it bloom,
They ſhall be burnt and ſcorched up,
By God's deciſive doom.

5 O bleſſed be the Lord our God,
Who hath his children bleſs'd,
Who gives them by his Spirit good,
To ſtand each fiery teſt!
The Father, Son, and Holy Ghoſt,
One only God and Lord,
Confeſs'd by all the heav'nly hoſt,
Be evermore ador'd!

PSALM CXXX.

FROM deeps profound, in ſorrow drown'd,
EMMANUEL cry'd, and mourn'd,
My Father hear, and let thine ear
To me thy Son be turn'd;
If thus it is, in death's abyſs,
To ſink becauſe of ſin,
No ſinful man, for ever, can
Before thy preſence ſhine.

2 If thou wert ſtrict, and ſhould'ſt inflict
On men the wrath deſerv'd,
They all ſhould die eternally
Who have in Adam ſwerv'd;
But lo! with thee, my God, by me,
Forgiv'neſs now is found;
That they may ſing to God their King,
With grace and glory crown'd!

3 Amen! O Lord, we catch thy word,
And ſing thy mercy ſtill;
For God is good; with gratitude
Thy love record we will:
Bleſs'd be thy name, thou dear ſlain Lamb!
And bleſs'd the Father be,
And th' Holy Dove, for God is love,
Th' Eternal One in Three!

PSALM

PSALM CXXXI.

THE lowlineſs of Jeſus ſee,
In emblem as a little child
New-wean'd upon its mother's knee,
Pure, holy, harmleſs, meek, and mild!
He came with neither pomp, nor cry;
No ſtriving in the ſtreets was heard;
No trumpets ſound, no banners fly;
No princely ſtate, attire, nor guard!

Altho' he was in form of God,
And claim'd high Majeſty divine,
He cloth'd himſelf in fleſh and blood;
That we might in his glory ſhine!
In us the ſame mind ever be
That was in thee, O Lord of all!—
Let Father, Son, and Spirit, ſee
Thy ſons before thee lowly fall!

The End of the PSALMS.

The LORD's PRAYER.

O FATHER, Son, and Holy Ghoſt,
One God alone, in whom we boaſt,
Our Father, and our God, in Heav'n,
To thee alone be glory giv'n:
Thy holy name be hallow'd ſtill;
Let all the world thy glory fill:
Thy kingdom ever coming, come,
Till all thy children are brought home.

2 Thy will on earth be duly done,
As 'tis in heav'n by ev'ry one:
Give day by day our daily bread;
That all thy fam'ly may be fed.
Our daily treſpaſſes forgive,
As we, forgiv'n by thee, forgive:
For, by thy mercy taught, we know
To pardon others what they owe.

3 Deliver us from evil, Lord,
And grace ſufficient ſtill afford;
That, when temptations ſhall aſſail,
We may, thro' heav'nly pow'r, prevail.
For thine's the pow'r, Almighty God!
The kingdom's thine, and thine the praiſe:
Thy glory lightens all abroad,
And ſhines thro' everlaſting days.

THE EPISTLE TO THE HEBREWS, PARAPHRASED.

CHAP. I.

THE ſhadows now are fled away,
The dawning too is gone;
We'll hail the new-born Goſpel's day,
And glory in THE SON:
Our fathers ſaw the Light afar,
And hail'd the coming Morn;
But we have ſeen the Morning Star,
And ſeen the Saviour born.

Sing to th' Eternal Son of God,
Of whom the prophets ſang;
Whoſe glory, burſting thro' the cloud,
Our light, from darkneſs, ſprang:
The glory of his Godhead ſhines
The light of heav'n and earth;

For God in him with Man combines,
To fill them both with mirth.

3 He was th' Eſſential Word of God,
And ever is the ſame;
Who was with God in his abode,
And from the Father came:
For of him, thro' him, to him, all
Created things exiſt:
And ſhall before him ever fall,
In whom they all conſiſt.

4 The brightneſs of his Father's face
And perſon, full expreſs'd,
Characteriz'd in him, we trace,
And in his glory reſt:
Who by himſelf hath purg'd our ſin,
And gone to heav'n above;
On his eternal throne to reign,
And ſave us by his love.

5 The angels he excels as far,
As God, the works of God;
His name THE SON OF GOD, declare
Thro' all the worlds abroad:
His name, by juſt inheritance,
THE SON OF GOD, we'll ſing;
Ye angels all, the name advance
Of Chriſt the Lord, your King.

6 To whom of all the angels fair,
Did God the Father ſay,

5 "Thou art my Son,—whom I declare—
Whom I've begot to-day?"—
To whom at any time, again,
Ev'n those of first degree,
"A Father's part I will sustain,
And he, a Son's to me?"—

7 And when the First-begotten was
Declar'd THE LORD sublime,
He made them all before him pass,
And bade them worship him:
He made his angels spirits pure,
And flying flames of fire,
His mighty ministers of pow'r,
Fulfilling his desire.

8 But to the Son, Jehovah says,
Thy throne shall still endure,
O God, thro' everlasting days;
Thy sceptre's right and pure:
Thou dost in right'ousness delight,
O thou, the Righteous One!
Thy kingdom's thine, by right divine,
Eternal God and Son!

9 Thee, therefore, God, thy God, thy (Head,
O Mediatorial King!
With th' oil of gladness makes thee glad,
Above thy peers to sing:
The earth's foundations thou hast laid,
JEHOVAH, by thy hand;

The heavens also thou hast made,
And spread, by thy command.

10 But they shall perish, thou remain;
They, as a garment all,
Wax'd old and worn, decay and wane,
And into ruin fall:
And as thy vesture, thou shalt fold,
And change them in their day;
But thou, the same thou wast of old,
For evermore shalt stay.

11 To which of all the angels said
Jehovah, any where,
Sit thou on my right hand, as Head,
My only Son and Heir,
Until I have thy foes subdu'd,
And made them bow to thee;
To whom my faithfulness hath vow'd,
That they shall subject be?

12 The angels of the mighty God,
Obedient to his call,
His Spirits, flying at his nod,
Are they not servants all,
Sent forth by Christ the Lord of Hosts,
Performing at his beck,
His ministries and high behests,
For all his own Elect?

CHAP. II.

ATTEND the more to what you hear,
'Tis God beſpeaks your heart;
Lend him your heart, lend him your ear,
Nor let his words depart:
For if they flow like water thro'
A leaky veſſel's ſides,
Then woe to you, for God is true;
Your hope like water glides!

2 For if the word by ſervants giv'n,
By angels, yea, or men,
Receiv'd a recompence from Heav'n,
And ſtedfaſt did remain;
If ev'ry treſpaſs was requir'd
Of him who did the deed,
And who againſt the law conſpir'd,
Did for his treſpaſs bleed;

3 Then how ſhall we eſcape the death,
When God in perſon calls,
Regardleſs of Jehovah's wrath,
Exceſſeleſs criminals!
If this ſalvation we neglect,
So glorious and ſo great?
God's counſel then we ſhould reject,
And juſt damnation get!

4 Of this ſalvation Jeſus ſpake,
Who ſav'd our ſouls from ſhame,

Who broke the ceremonial yoke,
And bade us freedom claim:
Th' Apoſtles next, a noble hoſt!
Commiſſion'd by the Lord,
Inſpired by the Holy Ghoſt,
Confirm'd the whole record.

5 The Holy Ghoſt, from heav'n reveal'd,
Was their anointing oil;
Who their commiſſion ſign'd and ſeal'd,
According to his will:
No prophet here, nor angels voice,
The Goſpel-ſtate ſubjects;
The preſent God, he doth deſpiſe,
The Goſpel who rejects.

6 As David by the Spirit tells,
And ſings of Chriſt the Lord,
Lord, what is man! how he excels!
And yet, how much is lower'd!
Below the angels thou haſt made,
Above the heav'ns rais'd,
And haſt with glory crown'd his head,
Whom thou had'ſt ſo debas'd!

7 Lord paramount, and ſov'reign King,
He reigneth over all;
Thy ſubjects all ſhall homage bring,
And low before him fall:
Eternal Father, him, the Head,
And Mediatorial King,

Thou

Thou ſet'ſt on high; to raiſe the dead,
And make dry bones to ſing.

8 See Jeſus, Jeſus, joyful ſound!
EMMANUEL, God with man
Thro' ſuff'ring death, with glory crown'd,
For ev'ry choſen one:
For by JEHOVAH's grace he fell,
And taſted death for all
The hoſts of men, innum'rable,
Whom God the Lord ſhall call.

9 For it became JEHOVAH's ſkill,
Who worketh all in all,
According to his pow'r and will,
And mercy liberal,
In bringing many ſons to God,
And glory evermore,
To conſecrate by death and blood
Their Captain gone before.

10 The ſanctify'd, and Sanctifier,
One God and Father claim;
To call us, therefore, brethren dear,
Our Saviour counts no ſhame:
Yea, glories in the tender tie,
And with his brethren ſings,
Accept our praiſe, O thou moſt High!
The praiſe thy fam'ly brings.

11 I'll put my truſt, with all my ſaints,
In God our Father's name;

Who

Who will redreſs our juſt complaints,
And hear our equal claim:
Behold for witneſſes and ſigns,
I and my children dear,
Whom for my portion God deſigns,
Before the Lord appear!

12 The children were of fleſh and blood,
Himſelf partook the ſame;
Altho' he was th' Almighty God,
Our kindred he would claim:
That he thro' death, might death deſtroy,
And him who had its pow'r,
The Devil, who did us annoy,
And watched to devour.

13 By his own blood upon the croſs,
From fear of hell and death,
The Lord hath now deliver'd us;
And ſet us free from wrath:
We know the truth that makes us free,
From bondage evermore;
The Son, who gave us liberty,
We'll evermore adore.

14 The fallen angels, loſt and lorn,
He paſs'd for ever by;
Nor was he in their nature born
Who ſhine, Elect on high:
But, verily, of Abrah'm's ſeed,
Our nature he aſſum'd;

That

That he, our Subſtitute, might bleed,
For us to ſuffer doom'd.

15 In all things it behov'd the Head,
Who came to die for man,
To be like us, his brethren made,
As God had laid the plan:
That he might ſhew his bleeding heart,
And yearning bowels of love,
While he performs the faithful part
Of an High Prieſt above.

16 Behold he hath maintain'd our plea,
And made our peace with God;
He dy'd himſelf, to ſet us free,
And waſh'd us in his blood;
How can he then deſert us now,
Who ſuffer'd in our ſtead?—
He will not ſee our overthrow;
But kindly intercede.

CHAP. III.

YE holy, ſeparated ones,
Now purify'd in blood,
The call'd and conſecrated ſons,
The heirs and prieſts of God,
Our great Apoſtle, Jeſus, ſee,
Our High Prieſt, and our peace!
Stand faſt, and hold your liberty,
His right'ouſneſs and grace.

2 His faithfulneſs proclaim aloud,
And in his truth confide,
Who orders well the houſe of God,
Like Moſes, once our guide:
But O how far his glory goes,
And ſoars, where ſervants fall!
For he who built, and doth diſpoſe
The houſe, is Lord of all.

3 For ev'ry houſe its builder owns;
He, who built all, is God;
The Univerſe is God the Son's,
To whom this glory's ow'd:
Our Moſes was his meſſenger,
And gave his meſſage true,
Of all the future things, that are
By Jeſus brought to view.

4 But Jeſus Chriſt, the peerleſs One,
Rules abſolute, ſupreme
O'er his own houſe, as Heir and Son,
In his own right and claim:
Whoſe houſe are we, if we hold faſt,
Our confidence and joy
In him, who is the FIRST and LAST,
And ſtill with hope draw nigh.

5 Then perſevere unto the end,
Be faithful to the death;
Let loyalty your love commend,
And hold the even path:

But

But thoſe who to the end endure,
And fairly count the coſt,
Acknowledge both their will and pow'r
Are from the Holy Ghoſt.

Then while the Holy Ghoſt to-day
Continues yet to call,
Hear what the Holy Ghoſt will ſay,
And lowly to him fall:
And be not like your fathers old,
Who ſcorn'd him and his grace,
Who in the wilderneſs were bold
To mock him to his face.

Full forty years they griev'd the Lord,
With provocations vile;
And brought againſt his faithful word,
A charge of fraud and guile:
Wherefore, the Lord provok'd to wrath,
With that accurſed race,
A generation void of faith,
Did turn, and hide his face.

He ſaid, In heart they always err;
My ways they have not known;
My heart with them, no more will bear,
Nor for my people own:
So in my fierceſt wrath I ſware,
(A warning unto all)!
If they unto my reſt—Beware;
Leſt you ſhould alſo fall.

9 Take heed, my brethren, leſt there be
In any of you found,
An evil heart, (for God will ſee,
And ſearch the heart profound),
An evil heart of unbelief,
Departing from the Lord,—
Who lives to fill the heart with grief
That trifles with his Word.

10 Each one upon another call,
Exhorting night and day,
While yet the Holy Ghoſt, to all,
To-day! goes on to ſay:
Leſt any of you harden'd be
Thro' ſin's deceitfulneſs;
And take a deſp'rate liberty
To ſin becauſe of grace.

11 Of Chriſt, with all his bleſſings, we
The bleſt partakers are,
Unleſs we from his ſtandards flee,
And reprobate the war.
But if we ſtedfaſt ſtand and true,
With hope and confidence,
Our vigour we ſhall ſtill renew,
And Heav'n ſhall recompence.

12 While it is ſaid, To-day, if ye
His voice will truly hear,
Then to his voice obedient be,
And lend a willing ear:

nd harden not your hearts, as when
Your fathers, in their day
f provocation, counted vain
The words the Lord did ſay.

5 How many heard! how few believ'd!
Yet all did not provoke;
or ſome the ſaving Word receiv'd,
And from the rebels broke:
et Joſhua and Caleb ſtand,
With all the prieſts of God,
A choſen, true and faithful band!
And point to us the road.

4 With whom then was JEHOVAH griev'd,
The ſpace of forty years,
ut thoſe alone who diſbelievd?
The ſerpents ſtop'd their ears!
hey ſinn'd againſt the way of life,
They wrong'd their precious ſouls;
hey wag'd with God an idle ſtrife,
And dy'd the death of fools.

5 Their carcaſes in deſerts fell,
The prey of ev'ry fowl;
hey ſcorn'd at heav'n, they courted hell,
And there their ſpirits howl:
od ſware in wrath, they ſhould not go
Into his reſt divine,
ecauſe of unbelief,—and ſo,
With all the damn'd, they pine.

CHAP.

CHAP. IV.

LET us, th' ambaſſadors of God,
And jealous o'er you all,
Be free of ev'ry creature's blood,
And daily on you call;
Now that the promis'd grace is come,
And Jeſus Chriſt is preach'd,
Leſt any ſhould be overcome,
By Satan over-reach'd.

2 If you endure, and fight, and run
The wars and race of God,
The promis'd prize ſhall bleſs you ſoon,
When you've endur'd to blood:
For perſeverance gains the prize,
And faithfulneſs to death;
Our Captain thus regain'd the ſkies,
By his expiring breath.

3 But if ye faint upon the field,
And weary in the race,
And baſely throw away your ſhield,
With ſhame and foul diſgrace;
You are not thoſe who've yet begun
To follow God the Lord;
Nor ſhall you reap when you have done,
The profit of his Word.

4 The Goſpel was in days of old,
As well as unto us,

To whom the Spirit doth unfold
The myſt'ries of the croſs—
Was preach'd, I ſay, ſince Adam's fall,
In various ways of God;—
What meant the ſacrifices all,
But Chriſt's atoning blood?

The Goſpel preach'd no profit prov'd,
But death, confirmed death,
To th' unbelievers, who, unmov'd,
Deſpis'd both love and wrath:
They were not join'd unto the Lord,
Nor mingled faith with truth,
He therefore ſmote them with the ſword
Two-edged of his mouth.

But we who have thro' grace believ'd,
Do enter into reſt;
Which thoſe who have JEHOVAH griev'd,
ſhall never come to taſte;
Unleſs they turn to him and live,
Since he in wrath hath ſworn,
That he the faithleſs ones will leave
For evermore forlorn.

For when he made the world at firſt,
And in his image man,
The Lord pronounc'd the man accurs'd,
Should deviate from his plan:
He ſet a pattern to his own;
He wrought, and reſted then;

By which to us is clearly ſhown,
A reſt remains for men.

8 And when he ſpake of Canaan's reſt,
A figure of the true,
He then pronounc'd the people bleſt,
Who ſhould that reſt purſue:
But ſtill his oath prevented thoſe
Who did that reſt deſpiſe;
The unbelievers were his foes,
And death was all their prize.

9 And after all theſe things were paſt,
Five hundred years and more,
He ſaid, the ſame from firſt to laſt,
As he had ſworn before,
In David's day, To-day if ye
My voice will hear, and learn,
And will no more rebellious be,
My reſt you ſhall diſcern.

10 If Joſhua had giv'n them reſt,
And earthly reſt was all,
Wherewith the Iſra'lites were bleſt,
We much that reſt miſcall;
But Canaan was a figure true,
And ſure it was no more
Than all the types, which meant to ſhew
The better things in ſtore.

11 Moreover, if that promis'd land,
Had been the reſt of God,

Which

Which Isra'l then had at command,
And had that rest been good,
He would not afterwards have said,
Another rest remain'd,
If they that rest already had,
The rest for saints ordain'd.

2 A rest remaineth for the saints,
A rest in highest heav'n;
For which each faithful spirit pants,
And longs till it be giv'n:
Ev'n now we have our rest in God;
The Sabbath is our sign,
That we shall dwell in his abode,
In endless rest divine.

3 Our Fore-runner hath gone before,
And pav'd the way for us;
Our sins and sorrows both he bore,
upon th' accursed cross:
There he for us expir'd and cry'd,
My work is finish'd here!
For us he purchas'd when he dy'd
Th' accepted endless year.

4 As it was written for a sign,
Whose myst'ry we unfold,
Creation, first of works divine,
God finish'd fair, of old,
Then enter'd into rest—So Christ,
Th' Incarnate God, the Son,

Did

Did enter first into his rest,
When he his work had done.

15 The Lord examplifies our way;
Six days he work'd, and then
He rested on the seventh day,
A pattern unto men!
Let us too labour in the space
Allotted for our works,
Until we rest with Christ in peace,
With faithful patriarchs.

16 The living, pow'rful Word of God,
Our principle of love—
Of love and works, for both are ow'd
Unto our Lord above,
Be ever active in our hearts,
And influencive there,
Of all our talents, pow'rs, and parts,
Of all we have, and are!

17 The Word of God is sharper far
Than any two-edg'd sword
That ever hero us'd in war—
The Word is Christ the Lord:
He penetrates our inmost souls,
And searches heart and reins;
He tries our spirits, and controuls,
And governs, and restrains.

18 He pierces thro' the darkest deeps;
The Lord discerneth all!

here is no creature that eſcapes
Under his eye to fall:
ll things are naked, open, bare,
Laid manifeſt to view,
fore the Lord, whoſe charge we are,
With whom we have to do.

Since, then, we have ſo great an High
And glorious Prieſt and good,
ho's paſs'd up thro' the heav'nly ſky,
Jeſus the Son of God;
t us hold faſt unto the death
Our faith and hope profeſs'd;
d hold upon our heav'nly path,
Unto his promis'd reſt.

For we have not an High Prieſt here
Who cannot ſympathize,
d feel, and like a father bear
With our infirmities:
ce he in all points tempted was,
And try'd without, within,
e ſame as we, by equal laws,
Yet ſtill was free from ſin.

Then let us forward boldly come,
With confidence and joy,
d freely pour our hearts to him,
Who reigns our Prieſt on high,
on his Mediatorial throne,
Beſprinkled with his blood;

He'll hear th' inutterable groan,
And eaſe our heavieſt load.

22 In Father, Son, and Holy Ghoſt,
Our Father, and our God,
The God of grace, we'll boldly boaſt
Waſh'd in our Saviour's blood!
The mercy that we need, we'll crave;
The ſame we ſhall obtain,
And find his grace, unto our grave,
Sufficient to remain.

23 In everlaſting jubilee
Let all the churches join,
And ſing to God our liberty,
Our liberty divine!
Let ev'ry ſoul throw in her note,
And glory in her praiſe!—
O'er all the heav'ns our muſic float,
Thro' everlaſting days!

CHAP. V.

THE prieſts according to the law,
Were weak and ſinful men;
From whom a pattern here we draw,
As God did them ordain,
To offer gift and ſacrifice
For all the people's ſin,
Until a greater Prieſt ſhould riſe,
In 's blood to waſh them clean.

He muſt be one compaſſionate,
And of a feeling heart,
Conſid'ring well the human ſtate,
To bear a brother's part;
Have pity on the ignorant,
And thoſe who go aſtray,
And when they due direction want,
To point them out the way:

Such were they all who bore the name
Of prieſts in former days;
Infirmities encompaſs'd them,
And ſin belaid their ways:
And, therefore, for themſelves they (brought,
As for the people's ſin,
To God the off'ring which they ought,
As being prieſts unclean.

Now none, according to the rite
Of ceremonial law,
Uſurp'd unto himſelf the right,
The prieſthood lot to draw;
This privilege belong'd to God,
By whom it was conferr'd,
On Aaron; whoſe fair-bloſſom'd rod
Corrected thoſe who err'd.

So Chriſt, by right divine, aroſe,
A Prieſt in Aaron's ſtead;
Now glorify'd before his foes,
By him who to him ſaid,

Thou art my Son, to-day have I
Begotten thee,—and, Thou
Shalt reign a Prieſt eternally,
To whom the reſt ſhall bow;

6 Of th' order of Melchiſedec,
A Prieſt for evermore,
The heav'ns and earth ſhall, at thy beck,
For evermore adore:
Behold him, all ye ſons of God,
With love-beſtreaming eyes,
Who waſh'd you in his ſtreaming blood,
To cleanſe you for the ſkies!

7 Behold him in his low eſtate,
And in his mortal 'guiſe,
The preſſures of his ſpirit great,
Burſt forth in agonies!
Strong ſupplications, groans, and ſighs,
Flow from his ſmitten ſoul;
His heavy anguiſh vents in cries,
While floods and billows roll—

8 The rolling floods of death and hell
Did o'er him ſwell and flow;
While heavier vengeance on him fell,
And fill'd with deeper woe:
Jehovah's wrath drank up his ſtrength,
The vengeance due to guilt,
And on him reſted—till at length
His guiltleſs blood was ſpilt—

9 My

9 My God, my God, why haſt thou me
Forſaken, thus to mourn,
He cry'd with bitter veh'mency;
Nor was he left forlorn:
The Father ſav'd him from his hour,
Becauſe, baptiz'd in blood,
He patiently did death endure,
To bring us home to God.

10 Altho' the Son of God he was,
Th' ETERNAL GOD and SON,
When he appear'd to plead our cauſe,
In nature with us one,
He taught obedience by his croſs,
And ſaid, Come, follow me,
Deny yourſelves, and ſuffer loſs,
If ye my ſervants be.

11 Himſelf was introduc'd by blood,
And perfected by death,
So he hath wrought the work of God,
And ſav'd our ſouls from wrath:
Salvation, abſolute and free,
Eternal, ſure, and ſeal'd,
He gives to all, who truſt, obey,
And keep his word reveal'd.

12 Behold Melchiſedec, a ſign,
A patriarchal prieſt,
Of Jeſus Chriſt, our Prieſt divine,
In whom alone we reſt:

Of both of whom we've much to ſay,
And hard to be expreſs'd,
To you whoſe ears the truth betray,
Whoſe hearts but ſcarcely taſte.

13 For when you've heard ſo long a time
That all of you might teach,
Your ears are dull, your eyes are dim,
And fault'ring is your ſpeech:
You've rather need that one again
Should teach you th' elements;
For which your Preacher cries with pain
And mournfully laments.

14 Firſt principles, and leading ſtrains
Of th' Oracles of God,—
Are they ſo little worth your pains
Wherewith you've been imbu'd,
That they ſhould be ſo ſoon forgot,
Or loath'd as light-like food?
Or can you think the prize is got
By being under-trod?

15 What! are ye turn'd to babes again,
And muſt with milk be fed?
Or have ye loſt the ſtrength of men,
And muſt like babes be led?
Unſkilful in the holy Word,
Babes! babes! what are ye elſe
Who cannot wield that mighty ſword,
Which all our foes repels?

16 Stron

13 Strong meat, alas! too ſtrong for you,
Ye cannot yet digeſt;
But muſt be nurs'd with care, like new-
Born children by the breaſt:
Strong meat belongs alone to thoſe,
Who, grown up unto men,
By due experience taught, can uſe,
And learn by, ev'ry mean.

17 How bleſs'd are they, and well-ap-
Diſdaining baſe abuſe, (prov'd,
Who have, their ſenſes duly prov'd
By exerciſe and uſe,
Diſcerning both the good and ill,
And cleaving to the beſt,
With holy vigilance and ſkill,
To meet the Lord, made haſte!

CHAP. VI.

NOW, leaving the foundations laid,
The principles of Chriſt,
The doctrines which we have diſplay'd,
Whereon ye alſo reſt;
We will not lay the ſame again,
For theſe are faſt and ſure;
We'll riſe, and raiſe a higher ſtrain
Of doctrine true and pure,—

2 Repentance from the works of death,
And faith towards our God;

Thro' which we're pass'd the fear of wrath
Besprinkled with the blood
Of Jesus—by the Holy Ghost,
Baptized as with fire,
Whose influence alone we boast,
Which ever will inspire:

3 The water only is the sign,
The rainbow in the rain,
The token of his grace divine,
Which wash'd our ev'ry stain;
The giving of the Holy Ghost,
Infus'd in flaming fire,
Upon the day of Pentecost,
Th' Apostles to inspire;

4 The laying on th' Apostles' hands,
To distribute the same,
And spread the Gospel o'er the lands,
With universal fame;—
The resurrection of the dead,
When Christ the Lord shall come,
To make the heav'ns themselves more glad
And hell, a deeper gloom.—

5 How joyful shall the Saints arise,
And fly to meet their God,
Caught up together in the skies,
To dwell in his abode!
How ghastly shall the Damn'd appear,
When banish'd down to hell,

Becaus

Because his voice they would not hear,
But ever did rebel!—

5 Th' eternal judgment, too, we'll pass,
Nor speak of these things more;
Because they are establish'd laws,
Which ye have learn'd before:
And now, by grace of God the Lord,
We'll gird our loins and run,
In fulness of his holy Word,
Until the end be won.—

7 Th' impossibility we know,
For those who've seen the light,
If they again in darkness go,
And seek the shades of night;
Enlighten'd by the Holy Ghost,
If once they have been found,
And turn again unto the coast
Of hellish deeps profound;—

8 If tasting of the heav'nly gift,
They lightly treat the same,
And headlong run with those adrift
Who glory in their shame;—
If they partake of th' Holy Ghost,
And vilify his pow'r,
And count his love and labour lost,
And follow him no more;—

9 If they the good and holy Word
Have tasted and refus'd

To hear the voice of God the Lord,
And think themſelves excus'd;—
If they have taſted of the life
And pow'rs of Goſpel grace,
And turn to wage a woful ſtrife
Againſt the Prince of peace:—

10 Suppoſing this ſhould be the caſe,
That they ſhould fall away,
Renouncing God and Goſpel grace,
And Jeſus Chriſt betray;—
Th' impoſſibility we know,
(For God hath ſo ordain'd),
Again ſuch perſons to renew
Unto the faith unfeign'd.

11 For God hath join'd by his decree
The means and end in one,
That thoſe who once in Jeſus be,
Th' eſpouſed to the Son,
United ſtand eternally,
In mutual union join'd;
For who ſhall break th' eternal tie
Which God himſelf doth bind!

12 We've only, therefore, put the caſe,
But not ſuppos'd it true;
That thoſe who run the Goſpel-race,
May for the prize purſue:
For if they ſhould apoſtatize,
They'd crucify afreſh

The

The Son of God, and ſtigmatize
With ſhame and harſh diſgrace.

13 For th' earth which anſwers lib'rally
Unto the lib'ral ſhow'rs,
And brings her ſtores forth plent'ouſly,
When God his bleſſings pours,
Reſembles all the ſons of God,
Who dwells within their breaſt,
And fructifies the ſeed he ſow'd,
And makes them ever bleſt.

14 But that which beareth brier and thorn,
Or lies a parched waſte,
Rejected, barren, void of corn,
Shall ne'er be called bleſt:
This repreſents the reprobates,
And hypocrites in heart,
Whom God the Judge rejects and hates,
And ſays, To fire depart!

15 But we, beloved, taught by God,
Are taught to know of you,
Who have believ'd our tidings glad,
The Goſpel, ever true,
The better things, the portion good,
Which you ſhall never loſe,
Preſerv'd by th' Almighty God,
JEHOVAH, Chriſt your Spouſe.—

16 But thus we ſpeak, that you may know,
You ſtand by faith alone;

For if ye ſhould your hope let go,
You'd periſh ev'ry one;
Then watch and pray, and watch and ſtrive,
With inſtant heart and will;
So God will ſave your ſouls alive;—
Remember Lot's wife ſtill!

17 God's people in his pow'rful day
All willing he will make;
In hearing he makes them obey;
Nor ſhall they him forſake:
He's not unrighteous to forget
Your work, and lab'ring love,
The taſks, for your memorials ſet,
Your gratitude and love.

18 You've miniſt'red, and miniſter,
From love towards his name,
In ſhowing to his brethren dear,
The kindred that you claim:
You've giv'n unto his precious ſaints
The gifts he gave to you;
He alſo will ſupply your wants,
With mutual love and true:

19 And now, commiſſion'd by our Lord,
We ſtill deſire the ſame;
That you all diligence afford,
To glorify his name;
According to th' aſſured hope
Of life, unto the end—

The hope which bears our ſpirits up,
And doth all hope tranſcend.

20 No ſlothfulneſs there is in hope,
Where heav'n itſelf 's the prize;
Awake, beſtir, ariſe, get up!
And ſtretch towards the ſkies!—
Be followers of the happy band,
Who all believ'd and lov'd,
And ſoar'd and reach'd the promis'd land,
And were in heav'n approv'd!

31 When God to Abrah'm promis'd peace,
And would by oath confirm
The promiſe to him, and his race,
That he would, too, perform,
He found no greater than himſelf,
And by himſelf he ſwore,
That he would do, in his behalf,
Ten thouſand times and more,

42 Than ever Abrah'm hop'd, or thought,
In his moſt ſanguine views;
And what Jehovah ſwore, he wrought,
Whoſe thoughts are not like ours.—
He ſaid, I'll bleſs thee in thy Seed:
This Seed was Chriſt the Lord:
Our father took the word for deed,
And patiently endur'd—

53 I ſay, he patiently endur'd,
And reap'd the promis'd bliſs;—

So

So we muſt alſo be inur'd
To wait God's THUS and THIS:
If we ſhall leave our all to God,
We wiſely act our part;
His pow'r will make his promiſe good,
With comfort to our heart.

24 Men, verily, are us'd to ſwear
By th' higheſt pow'rs they know,
And when their oaths the facts declare,
No farther ſtrife can go;
God alſo in the ſtile of men,
Intending to declare,
And ſignify, in manner plain,
The things ordain'd that were,

25 Shew'd forth th' immutability
Of his eternal will,
By lifting up his hand on high,
To ſwear he would fulfil
The promiſe that himſelf had giv'n,—
His promiſe and his oath!
Theſe two—more firm than earth and
The earth and heav'n both (heav'n

26 Shall ſhortly paſs—away ſhall fly,
And be the ſame no more;
But God can neither change nor lie,
Nor rue the word he ſwore,
That we might conſolation ſtrong,
A heav'n on earth enjoy,

Our kingdom high, for which we long—
Our hope above the ſky.

7 We've fled for refuge to our Hold;
Our Fortreſs is our God;
Whoſe oath and promiſe make us bold
To hope for his abode:
Our Hope's the anchor of the ſoul,
By which we ride ſecure,
When ſtormy billows roar and roll,
True, ſteady, fix'd and ſure.

8 Hope diſſipates both doubt and fear,
Tho' thouſand foes aſſail;
Hope makes this world to diſappear;
Hope ſees within the vail—
Where, where the Fore-runner is gone,
And enter'd in for us,
Even Jeſus, God's ETERNAL SON,
Who ſav'd us by his croſs!

9 Come, let us join the angels' ſong,
And ſing with tend'rer love;
That bleſs'd, high, ſhining heav'nly throng,
Have no ſuch cauſe to move—
O glory, glory, glory ſing—
To our High Prieſt above,
Of right'ouſneſs and peace the King!
Whoſe name and ways are LOVE.

CHAP. VII.

THE true Melchiſedec, we ſing,
And not the typic Prince,
Since we have ſeen the morning ſpring,
And ſhadows fly long ſince:
The ſhadows in the ſubſtance ſink,
The carnal things decline;
We now a purer fountain drink,
And taſte the heav'nly wine.

2 So did the Patriarchs ſee afar
The light that ſhines on us;
They ſaw the bright and Morning Star,
And glory of the croſs:
They alſo drank the water pure,
That flow'd from Chriſt their Rock,
And patiently did all endure:
They heard what Heaven ſpoke.

3 And yet the darkneſs hover'd round,
God ſpake but thro' the cloud;
The fire and lightning did confound
The boldeſt in the crowd:
They had the body; (we've the ſoul),
But felt the ſoul within;
They ſaw but darkly, on the whole,
Thro' proſpects, things divine.

4 Melchiſedec, a ſign, like all
The Patriarchal Prieſts,

Muſt

Muſt hide his head, and ſink, and fall,
When Chriſt is on the liſts:
Thus John, the greateſt (woman-born),
That ever ſhin'd on earth,
Shrunk in the duſt, when Chriſt adorn'd,
And fill'd the world with mirth.

5 Yet ſtill we muſt with wiſdom think,
And well explore our way;
Leſt, while we ſeem to ſoar, we ſink,
And wildly rove aſtray:
Melchiſedec, I ſay, the type,
May much inſtruction give,
If we into the meaning dip,
As men to Chriſt alive.

6 His name will guide us on the road,
Melchiſedec, the King
Of right'ouſneſs,—hath clearly ſhow'd,
Of Jeſus here to ſing;
The King of Salem, King of Peace,—
Hail to the joyful name!
Chriſt, both our Peace and Right'ouſneſs,
Our King, we will proclaim.

7 He was the Prieſt of God moſt High—
And repreſented Chriſt,
Who gave to Abrah'm victory,
And everlaſting reſt:
He bleſs'd our Father on the way,
And royally receiv'd

The tithes which loyalty did pay,
The fruits of truth believ'd.

8 No human pedigree he claim'd—
Like Aaron, and his race;
Becauſe they were not to be nam'd
With Chriſt, the Prince of Peace.
His generation, who declares,
Eternal, high, divine!
The ſtarry heaven diſappears,
When Chriſt, our SUN, doth ſhine.

9 The heav'ns and earth are merely foils
To ſet his glory off;
When he upon his children ſmiles,
Thoſe ſhadows fly aloof:
When he, th' Inviſible appears,
Our glory, in our heart,
Things viſible,—from eyes and ears,
Before his face, depart.

10 If now we ſpeak of Moſes' laws,—
They are the laws of God,
And, like the firſt created Chaos,
O'er which the Lord did brood;
But ſtill the light remain'd behind,
Until the Word of God
Said, Light, be thou—And light ſhin'd
And lo, the light was good.

11 The ways of God, from firſt to laſt,
Are gradually diſplay'd:

The laſt ſurpaſſing ſtill the paſt,
Till all is perfect made:
His path is like the ſhining light,
Rejoicing on its way
Still more and more, in glory bright,
Unto the perfect day

12 The Lord, the Light and Life of men,
Hath caſt the figures by;
As when he roſe from's grave again,
His wrappers there did lie:
As dead men's dreſs, or ſwaddling cloaths,
No man alive will wear;
Let Chriſtians ſcorn, then, now to uſe
Dead ceremonial *gear!*

13 Types in their day were things of courſe,
And needful then for ſigns;
If now we change our gold for droſs,
We mar our beſt deſigns:
Nay more, we make the truth a lie,
Our life is loſt in death,
The Goſpel's all a vanity,
And we are under wrath!

14 Perfection never came by ſigns,
And never came of old;
But Moſes unto Chriſt reſigns,
As Moſes had foretold;
The grace and truth by Jeſus came;
And this was all their hope,

Who

Who liv'd in days of ancient fame,
That Chriſt would raiſe them up.

15 The ſcene is wholly changed now,
The Prieſthood and the Law;
Melchiſedec, and Aaron too,
No more attention draw,
When we into the Goſpel glaſs
Can look with ſteady eye;
And all the beaming glory trace
Of Jeſus, now drawn nigh.

16 His image while we thus diſcern,
Our ſpirits catch the flame,
And we become, as men new-born,
Transform'd into the ſame:
From glory unto glory chang'd,
As by the Spirit's pow'r,
All things are new, and new-arrang'd,
And all is glory pure!

17 He came not by the carnal laws,
Nor came with carnal pow'r,
Who came to plead and gain our cauſe,
Our Prieſt, whom we adore;
But with the pow'r of endleſs life,
To give to us the ſame;
Which we enjoy, by our belief,
Who glory in his name.

18 He brought with him the better hope,
The carnal things he ſcorn'd;

He

He came to chear our ſpirits up,
With heav'nly grace adorn'd:
The Goſpel has a higher ſcope,
And larger bleſſings brings,
Than ever carnal Iſra'l hop'd,
With all her boaſted things.

Our covenant is ſeal'd in blood,
But not the blood of bulls;
Seal'd in the blood of Iſra'l's God,
Which comforts all our ſouls:
It's both our Prieſt and Sacrifice,
The Surety ever good
Th' teſtament which Chriſtians prize,
The teſtament of God.

The prieſts who follow'd in a train,
Succeeding one by one,
Vicegerent characters ſuſtain'd,
And ſerv'd the typic plan:
But off by death, they had no pow'r
Life to communicate;
But Jeſus liveth evermore,
With life to animate.

His pow'r and prieſthood ſtill the ſame,
He's able, too, to ſave
To th' uttermoſt the whole of them
His prieſthood who believe:
By him they all come nigh to God,
(For he's the only way,)

Who

Who ever lives to intercede,
And hear them when they pray.

22 Of ſuch an High Prieſt we had need,
And ſuch a Prieſt we have,
Who ever lives to intercede,
And able, too, to ſave:
Who's holy, harmleſs, ſeparate
From ſinners, and from ſin;
Above the heav'ns who hath his ſeat,
And yet to us akin.

23 No daily ſacrifice he needs,
To purge himſelf, and them
For whom he intercedes and pleads,
Appearing in their name:
Himſelf was ever free from ſin;
And thoſe whoſe ſins he bore,
He purg'd at once, and made them clean
From ſin for evermore.

24 The law appointed ſinful prieſts,
To be the figures true
Of him on whom our ſins did reſt,
Till he came forth to view;
But th' oath of God was ſince the law,
And made the Son a Prieſt,
In whom there was no ſtain nor flaw,
A Prieſt for ever bleſt.

25 To him who waſh'd us in his blood,
And ſav'd us from our ſin,

Who

Who made us kings and priests to God,
And cloth'd with linen fine—
To him be glory, praise, and pow'r,
Dominion, majesty,
And to the Father evermore,
And Spirit, ever nigh!

CHAP. VIII.

COME, now, to sum up all our joy,
And sing assured strains,
Our Priest triumphant reigns on high,
And ever there remains:
His Spirit springs up in our heart,
Like living water fair,
His merits daily to impart,
And kindly guide our pray'r.

He's gone into our Father's house,
Our mansions to prepare,
And come again, anon, for us,
That we may praise him there.
He offer'd his own Person pure
A sacrifice to God,
In off'ring in th' accepted hour,
Which sav'd us thro' his blood.

His heart was pure, his hands were clean,
And wash'd in innocence;
In him no blot, nor blame, was seen,
Who stood in our defence:

He

He was the Man who could aſcend,
On terms of equity,
Into God's hill; where he obtain'd
For us, too, liberty.

4 He was the true Eternal Form,
And Antitype of all,
To whom the patterns made conform,
Did due attention call:
This in the Mount of God was ſeen,
For, See, ſaid God of old,
That all be to the pattern done,
The pattern you behold.

5 Since Moſes, and the Fall of man
Until the days of Chriſt,
God's Houſe was only ſeen in plan,
Deſign'd in his own breaſt;
But now the Houſe itſelf is built,
In due proportion fair—
Chriſt's blood upon the altar ſpilt,
All other blood will ſpare.

6 Chriſt's miniſtry as much excels
The miniſtry that was,
As he who in the heavens dwells,
The earth, and earthly laws:
The covenant he mediates,
Is all of grace divine;
Whoſe bleſſings he communicates,
Without reward of thine.

7 Th

The conſtitution, now deceas'd,
Which liv'd in Levi's laws,
s by a better one replac'd,
Which gains God's own applauſe:
n ruins fallen to the ground,
No ſaint the firſt can miſs;
or had the firſt been faultleſs found,
No place had been for THIS—

But finding fault with th' embryos,
And ſeeds of better things,
e ſaid to thoſe of Judah's houſe,
From whom the Saviour ſprings,
chold the days are coming on,
When I will manifeſt
y covenant, which I will own,
Which makes my people bleſt:

A covenant of better form,
And made on better terms,
nd which ſhall better things perform,
Than that which ſo alarms;
he covenant and fiery law,
Which I to Iſr'al gave,
hich ſtruck their guilt with fear and awe,
But had no pow'r to ſave.

This is th' eternal covenant,
Which I have made in heav'n,
nd to my choſen Iſra'l grant,
In mercy freely giv'n;

I'll put my laws into their minds,
And write them in their hearts;
For what my sov'reign love designs,
My sov'reign pow'r imparts:

11 I will be unto them a God,
They shall my people be;
They shall not scatter'd be abroad
By strangers, whom they flee;
I will perform their Shepherd's part,
And ransom them by blood;
They shall not from my foot depart,
Nor miss the heav'nly road—

12 They shall not lack a faithful Guide
Nor need a neighbour's aid,
Nor say unto a brother, Lead,
And thou shalt be our head;
Nor shall they weakly think to teach,
By human 'suasion's force,
Saying, Know the Lord, and hear
And I'll direct your course: (speed

13 They all shall know me from the lea
Unto the greatest one;
They shall be taught of God, and bles
In hearing me alone:
I will be merciful unto
All their unright'ousness;
And all their passions will subdue
Unto my Holiness;

14 Th

14 Their ſins and their iniquities,
Expunged ev'ry ſcore,
I'll hide for ever from mine eyes,
Rememb'ring them no more:
Thus ſaith Jehovah in his love,
And by his truth he ſwears,
This is the portion from above
Of all my ſons and heirs.

15 Then turn your eyes, ye ſons of God,
Believers of his word,
From ſigns and ſhadows, and be glad
In Jeſus Chriſt our Lord:
The things evaniſhing are fled
For evermore away!
The Sun of Glory is our Guide
To everlaſting day!

16 With noble ſpirits, then, receive,
And readineſs of mind,
The word of Chriſt, by which we live,
For heav'nly bliſs deſign'd:
Go, ſearch the Scriptures; well peruſe
Thoſe charters of his love;
No particle, nor portion loſe,
Till you reap all above.

CHAP. IX.

SINCE God at first created man,
In his own image fair,
He kept in view his destin'd plan,
And kindly did declare;
Nor left himself at any time
Without a witness true;
But figur'd out his truths sublime,
With wisdom, to our view.

2 The Covenant that was of old,
Th' Economy of Grace,
(Then faintly glimm'ring) we unfold,
And mean with care to trace:
Then, ordinances were ordain'd,
And services of God;
The Priests vicegerency sustain'd
For Christ, and dealt in blood.

3 A worldly sanctu'ry there was—
To signify the heav'n;
A tabernacle made—because
A myst'ry great was giv'n:
Within the tabernacle dwelt
The glory shining bright;
But then the light was scantly dealt,
Like light afar at night:

4 This shew'd—The Light and Life of men
The WORD OF GOD should come
And

And tabernacle, and remain,
In flesh and blood—his home:
The Candlestick—did point the light,
The Shew-bread—shew'd our life;
The Table—Gospel-banquets spread;
The eating meant belief.

That call'd the Outer Sanctu'ry,
And Tabernacle made—
Shew'd, how the God of Glory High
Should be in Man display'd—
How he should dwell in human clay;
Sojourning here below,
Until he pav'd for us the way,
Within the vail to go.

The vail—did shew the grand event
Of things was then conceal'd;
But when the vail in twain was rent,
They clearly were reveal'd:
The holiest place, within the vail—
Did in a figure shew,
Our Mighty High Priest should prevail,
And burst the heav'ns into.

The Golden Censer—signifies
The interceding pow'r
Of our High Priest within the skies,
Prevailing evermore:
The incense fill'd the temple round
With smelling-sweet perfume,

And God himſelf the fragrance found,
While Aaron's rod did bloom.

8 The Myſtic Ark o' th' covenant
O'erlaid with gold around—
Did in the figure truly paint
The myſt'ry moſt profound,
How Jeſus is our Covenant,
Our Law, and all in all;
The FIRST and LAST to ev'ry ſaint,
Thro' whom on God we call.

9 The Golden Pot, and Manna there,—
Fore-ſhew'd the heav'nly food,
Wherewith no earthly could compare,
EMMANUEL's fleſh and blood:
The Tables of the Covenant—
Declar'd, The Moral Law
Was in the Mediator's hand,
His ſaints to over-awe.

10 And o'er the Ark, the Cherubims
Of glory ſhadowing
The Mercy-ſeat---Whence glory beams,
No mortals here can ſing,
Until, by bleſt experience taught,
Diſtinctly we diſcern,
When up into the heavens caught,
The things we yet muſt learn.

11 Now, when theſe things were thus or-
And order'd various ways, (dain'd

To Christ the meaning was restrain'd,
Then, as in present days:
The priests perform'd without the vail
Their rites and services;
As Christ on earth performed all
The things we here express.

12 But in beyond the Second vail,
The high priest went alone,
Once ev'ry year, on God to call,
With blood besprinkled-on—
The blood he offer'd for himself,
And for the people's sin,
To interpose in their behalf,
Till Christ should intervene.

13 The Holy Ghost this signify'd,
And, sure! the saints perceiv'd,
That heaven was not opened,
Nor they, by these things, sav'd:
These were the figures of the time,
But fruitless to the soul;
Which could from God no favour claim,
No sinner could console.

14 Thus water never cleans'd us clean,
Nor circumcision sav'd,
Nor eucharistic bread, nor wine:
But only Christ believ'd:
Their meats, their drinks, their washings all,
And such like carnal rites,

Could never perfect great or small;
But God in Christ delights.

15 Now Christ is come! of ev'ry sign
And promise gone before,
The perfect scope and end divine;
Come, all things to restore!
He neither came by blood of bulls,
Nor blood of goats, to save;
But, for the triumph of our souls,
By that which God did crave—

16 Ev'n by his own most precious blood,
He enter'd once, alone,
Into the highest heav'ns of God,
To call us thither soon:
Where we shall ever with him reign,
Whose purpose cannot move,
Who did for us redemption gain
Eternal, thro' his love.

17 For if the blood of bulls and goats,
And sprinkl'd ashes, cleans'd
The carnal stains, and legal blots,
Which should have been reveng'd;
How much the more shall Jesus' blood,
Who, thro' th' Eternal Spirit,
Did offer up himself to God,
Our perfect pardon merit?—

18 Behold the LAMB of God design'd!
Behold him bleed for you!

Behold

Behold him unto death resign'd!
Behold, and love him too!—
No spot, nor blemish could be found,
Not by the searching God,
In him who was with sharp thorns crown'd,
Who purg'd your sins in blood.

19 Your consciences are purged clean
From works of death and hell,
Who have believ'd the work you've seen,
Ordain'd in heav'n to dwell:
Then, serve the living God alone;
Do all in Jesus' name;
And seize with haste your heav'nly crown;
Since Jesus speeds your claim.

20 For this, he Mediator stands
Of his New Testament;
For this, of death he burst the bands,
That mercy might have vent;
For this, he hath our souls redeem'd
From all the Law's demands;
And perfectly his own exeem'd
From Justice' rigid hands:

21 That they who are the happy call'd,
According to his will,
Might never, trembling, stand appall'd,
For fear of deadly ill;
But boldly might their claim advance,
Their claim so just and due,

Unto their ſure inheritance,
Promis'd and purchas'd too.

22 For where a teſtament is claim'd,
Neceſſity requires,
That the teſtator's death proclaim'd
Should anſwer the deſires
Of him, who pleads a claimant's plea,
Whoſe claim is only fair,
When death has made that claimant free
To plead, as lawful heir:

23 For this, the ſhadows in the Law,
The Teſtament of old,
Did fill the hoſt with fear and awe—
The myſt'ry we unfold:—
For Moſes was th' Apoſtle then,
And preach'd the Goſpel true,
Altho' they ſaw not to the end
The things we bring to view:

24 The Teſtament, we ſay, the ſign,
Was, too, confirm'd in blood;
When Moſes had by pow'r divine,
Declar'd the will of God,
He took the blood of calf and goat,
With water, ſcarlet-wool,
And hyſſop-bunches—to denote
Our myſt'ries to the full.—

25 And then he ſprinkled both the book
And all the people there—

This is the blood—behold, and look!—
The Teſtament is fair—
Which God hath unto you enjoin'd—
Moreover, he with blood
Beſprinkled, as the Lord deſign'd,
For ſigns of future good,

26 Both tabernacle, and the things
For miniſtry deſign'd,—
Blood opens all the Goſpel ſprings!
Blood ſprinkles ſoul and mind!—
Almoſt all things were purg'd by blood,
By blood, by blood alone,—
Without the blood, the blood of God,
Remiſſion there is none!

27 Neceſſity requir'd the ſigns,
As repreſenters true,
Should repreſent the heav'nly things,
And faithfully foreſhew,
That Jeſus, ſanctify'd in blood,
Should ſanctify the flock;
And ſo preſent them free to God,
Redeem'd from Satan's yoke.

28 Then look at Aaron now no more;
But look to Jeſus Chriſt,
Our Fore-runner, who's gone before
Into his heav'nly reſt:
Where he, in preſence of our God,
Appears for us, on high,

Beſprinkled with his own dear blood,
And bids us all draw nigh.

29 His off'ring once, hath ſerv'd for all
Who liv'd before, or ſince,
Whom God the Lord deſign'd to call,
And ſave by Chriſt our Prince:
From Adam down to Jeſus Chriſt,
And to the Judgment-day,
None ever enter into reſt
But by this only way.

30 As 'tis appointed once to die
For ev'ry ſon of man,
And after death the judgment high
Shall ſeize on ev'ry one;
So once, in fulneſs of the times,
The very ſeaſon due,
Chriſt hath appear'd for human crimes
With light and life in view.—

31 The LAMB of God, who bore the
Of all th' Elected race, (ſin
And death deſtroy'd for ev'ry one
Who ſhall believe his grace:
They who his ſecond coming wiſh,
And hold rejoicing on,
Shall hail him, coming without ſin,
For their ſalvation ſoon.

CHAP.

CHAP. X.

AND now, to preſs the doctrine home,
Which brings us home to God ;
The law, which ſought the Lord to come,
Demanded ever blood ;
But had the blood the Law hath ſhed,
From Abel down to John,
(We mean the ſacrificial blood),
Which flow'd in ſtreams along ;

2 Tho' offer'd ev'ry year and day,
Been able to atone,
And ſend the off'rers pure away,
Their ſin and guilt undone ;
Then, conſcience there had been no more
Of ſin and guilt unpurg'd ;
Nor would they, from their herded ſtore,
To offer more been urg'd ;

3 Sin-off'rings, then, had ever ceas'd,
And ſacrifice been vain,
Since God and conſcience both appeas'd,
No guilt was left, nor ſtain ;
But in thoſe ſacrificed ſigns,
There was rememb'red guilt ;
By which the law of God deſign'd
Chriſt's blood that ſhould be ſpilt.

4 How was it poſſible the blood
Of rams, and goats, and bulls,

Should

Should make atonement unto God
For ſin of human ſouls!—
Behold the LAMB of God!—who came
Into the world in love,
To purge us in his Father's name,
And all our guilt remove.—

5 No ſacrifice nor offering
Didſt thou at all deſire,
Nor ſuch as Prieſts and Levites bring
Would'ſt thou from me require;
But thou a body haſt prepar'd,
And thou mine ear haſt bor'd,
To hear the word thou haſt declar'd,
And do thy will, O Lord:

6 For off'rings burning in the flames,
And blazing o'er the land,
Can never ſatisfy thy claims,
Nor riſe to thy demands:
Then to the Lord theſe were my words,
I come, behold, and ſee;
Within the volume of thy book,
It written is of me:

7 To do thy will I take delight,
O thou my God that art;
Yea, that moſt holy law of thine,
I have within my heart—
Now, when he thus had ſaid, above,
No ſacrifice at all,

Nor

Nor off'rings would the Lord approve,
Where brutal victims fall;

8 And then, to do thy will, I come,
And keep thy law, O God,
He takes away the ſhadows dim,
And ſubſtitutes his blood—
Now, by this very will of God,
Which Jeſus Chriſt hath done,
We're ſanctify'd in his own blood
For ever, ev'ry one.

9 Now, turn unto the ancient ſigns,
And ſee the diff'rence there;
The painful prieſts, with anxious minds,
Were buſy'd ev'ry where,
In ſlaying, burning, off'ring beaſts,
And ſo from day to day;
Which never brought the promis'd reſts,
Nor took their ſins away:

10 But Jeſus here whom we behold,
Our High Prieſt—and adore,
Whom all the prophets had foretold
Who ever went before,
When he one off'ring made for ſin,
For evermore ſat down,
As having then the kingdom won,
Upon his Father's throne.

11 From henceforth he expecting waits,
When all his foes are trod,

To open th' everlasting gates
For all the sons of God:
For when himself he offer'd up,
He justify'd them all,
Blood-sanctify'd, in perfect hope,
Upon their God to call.

12 The Holy Ghost hath witness'd this,
And seal'd it on our hearts;
For when he comes with heav'nly bliss,
He never more departs:
And thus, he in the prophet spake,
As we have seen before—
This is the covenant I make,
And seal for evermore.—

13 I'll put my laws into their heart,
And write them in their mind;
My love from them shall ne'er depart,
Nor mercy I've design'd;
Their sins and their iniquities
I'll cast into the sea,
Nor shall they evermore arise,
Nor once remember'd be.—

14 Now, where the Lord remission gives,
And pardons ev'ry sin,
Where is the man on earth that lives,
Can say we are not clean?
'Tis God that justifies; and who
Shall into judgment call?

Or

Or lay a charge againſt us, now,
For whom the Lord did fall?—

15 He fell our ſacrifice, and roſe,
And reigns for evermore
Our High Prieſt, ſtill to interpoſe,
And ſave us by his pow'r:
Who ſhall us ſep'rate from his love?
Or life? or death? or hell?—
Nay, more than conquerors we prove
Thro' Chriſt, in whom we dwell!

16 Then, boldneſs ſince we thus enjoy,
And children's acceſs free,
By Jeſus' blood our Prieſt on High,
Who gives this liberty,
To enter, with undaunted hearts,
Approaching near his throne,
Since now no cloud, nor darkneſs parts
Between us and the SON.—

17 Hold on, beloved of the Lord,
The new and living way,
New-pav'd with love (and truſt his word,
'Tis death to ſtep aſtray),
Then paſs within the vail, and ſee
The glories of his houſe,
With confidence and liberty:
Our High Prieſt ſmiles on us.

18 With humble rev'rence, love and joy,
Your heart upright and true,

In

In full assured faith, draw nigh,
Your Advocate in view,
Your heart's besprinkled with his blood,
Your conscience, clean and pure,
And make your just requests to God,
And patiently endure.

19 Let neither spot nor stain be seen
On soul or garment more,
New-cloth'd with right'ousness divine,
The same our High Priest wore:
Pure holiness, without, within,
Becomes the wash'd in blood;
Whose robes are like pure linen fine,
The Right'ousness of God.

20 Let us hold fast our faith profess'd,
And sure confessed hope,
Nor veer, nor waver in the least,
Since Jesus holds us up:
He's faithful who hath promised,
Nor can himself belie;
Can he for us *who* fought and bled,
Now leave our souls to die?

21 Now, unto love, and holy works,
And good, and kind, and true,
The saints the Holy Ghost exhorts,
By love constraining you:
Then let us unto these apply,
And draw in Jesus' yoke,

With cordial ſtrife in amity,
Each other to provoke.

22 And let us not, as many do,
Who break the cords of love,
And ſep'rate int'reſts all purſue,
As tameleſs bullocks rove:
Let's not forſake th' aſſembl'd church,
For Jeſus Chriſt is there;
Nor loll at home, the word to ſearch,
When ſaints are met for pray'r.

23 How many think themſelves excus'd,
And with themſelves diſpenſe,
When they communion have refus'd,
Under a falſe pretence;
That they are privately employ'd
In ſearching holy writ:
Perhaps, with ſhameful ſurfeit cloy'd,
They're ſinking to the pit.

24 But ſuch are not the ſaints of God,
Who wallow in their ſin,
And vilify the Saviour's blood,
Or count his precepts mean:
Th' Apoſtles charge you by the Lord,
That ye obſerve his ways,
Exhort each other by his Word,
And ſtrive the Lord to pleaſe.

25 You ſee the day approaching near,
(So much the more to move),

When

When God in glory ſhall appear,
In judgment from above:
The right'ous, then, ſhall right'ous ſtand,
The filthy, filthy ſtill—
How bleſt, how bold the holy band!
What horrors ſinners fill!

26 For if we wilfully rebel,
(The Goſpel ſhining bright),
And headlong puſh our way to hell,
Amidſt that glorious light—
If we preſumptuouſly defy
The grace of Jeſus Chriſt,
And ſin becauſe redemption's nigh,
And ſcorn the heav'nly reſt.—

27 Becauſe the grace of God abounds,
If we ſhall therefore ſin,
And fancy, Chriſt with thorns was crown'd,
That we might lie ſupine—
If we ſhall vilely turn again,
As dogs to vomit do,
Or wallow like the new-waſh'd ſwine,
Their inſtincts who purſue;

28 Then we, from firſt to laſt the ſame,
Were hypocrites in grain,
Of Jeſus' houſe the glaring ſhame,
Who ſhould not there remain:
Let us take heed of all ſuch ways!—
And let ſuch perſons know,

That

That all the juſtify'd in blood,
Are ſanctified too.—

29 But if we err, and perſevere,
Like ev'ry infidel,
The dreadful doom we have to fear,
Is to be damn'd in hell;—
No ſacrifice remaineth more
For ſin, to us at all;
We ſin againſt the Holy Ghoſt,
And by his word we fall.—

30 There's nothing more remaineth now,
But fearful looking for
Of certain wrath, and fiery flame
Of judgment, to devour
The adverſaries of the Lord,
With indignation fierce,
Whoſe brandiſh'd, high, and flaming ſword,
Shall thro' their vitals pierce.

31 For he who Moſes' law deſpis'd,
(A ſign of that to come),
Was ſton'd, and without mercy dy'd—
According to his doom:
Of how much ſorer puniſhment
Shall he be worthy deem'd,
Suppoſe ye, ('tis a caſe in point),
Who lightly hath eſteem'd,

32 And boldly trodden under foot
The very Son of God,

And

And counted an unholy thing,
The cov'nant of his blood,
That wherewith he was ſanctify'd,
And done deſpite unto
The Spirit pure of grace and truth,
And ſcorn'd the light * in view—

33 For him we know, who plainly ſaid,
Vengeance belongs to me;
I'll recompence on his own head
Who ſins preſumptuouſly—
Thus ſaith the Lord;—And ſaith again,
(None elſe is Judge but he,)
The Lord ſhall judge his people all;
None ſhall his judgment flee.

34 How fearful is it, then, to fall
Into the hands of God,
The Living God, who judges all,
And ſmites in wrath the proud?
Let infidels repent and live—
Let ſaints themſelves beware,
And cloſe ſevere attention give,
Leſt they with ſinners ſhare.

35 Lo! now, we thus have ſpoken plain
(As Jeſus gave in charge),
And ſet before you ev'ry one
Both life and death at large:

* John xii, 19. Chap. ix, 40, &c. xv, 22, &c.

That ye may know ye ſtand by faith,
And walk by faith alone,
Still perſevering to the death,
Until the prize be won.

36 For this muſt ſtill be kept in mind,
Whom Jeſus ſaves he leads,
And, by his love their hearts inclin'd,
Upon their courſe he ſpeeds:
For if they were to turn aſide,
And after ſtrangers ſtray,
His Spirit would not be their Guide,
Nor he himſelf their way:

37 And, ſure! there is no other way,
There is no other Guide;
Then, hear what God the Lord will ſay,
And by his word abide:
For as ye have begun to run,
So run unto the end,
Till Chriſt, who gives the heav'nly crown,
Your works and love commend.

38 Call to rememb'rance former days,
When firſt, from darkneſs call'd,
Ye ran, rejoicing in his ways,
By dangers unappall'd;
Tho' gazing-ſtocks, and by-words made,
Ye were not mov'd at all;
In your afflictions ye were glad,
And on the Lord did call.

39 To

39 Ye were not then asham'd of Christ,
Nor his reproached name;
Nor were afraid to join the rest
Who follow'd, too, the Lamb;
Tho' called mad and wicked men,
By all the world tho' shunn'd,
Ye counted all these losses gain;
Nor were your spirits stunn'd.

40 Altho' they spoil'd you of your all,
The Gospel was your gain,
And, truly! earthly things are small
To kings with God that reign:
For in yourselves ye fully know,
Th' enduring substance, stor'd
In heav'n, is kept reserv'd for you,
And treasur'd with the Lord.

41 Cast not your confidence away,
Which hath its full reward;
Let hope sustain you by the way,
And hasten to your Lord:
For ye have need of patience here,
That when his will you've done,
You may before the Lord appear,
And wear your promis'd crown:

42 For yet a little while, and lo,
The Lord that is to come,
Shall come, and will not tarry long,
But come and take you home.

Yet this remember by the way,
The juſt ſhall live by faith;
But ſhould he faint, or go aſtray,
And leave the marked path—

43 My ſoul, ſaith God, ſhall have no pleaſure
In him—who baſely turns;
The hypocrite has wrath in treaſure,
And o'er his portion mourns:
Then let the ſaints of God beware
Of curs'd apoſtaſy;
And to the Holy Ghoſt give ear,
Without hypocriſy!

44 But we're not of th' Apoſtaſy,
Unto perdition doom'd,
That ſlights the Goſpel grace come nigh,
And is by wrath conſum'd;—
But we are of the faith of God,
Ordain'd t' eternal life;
Our ſouls are waſh'd in Jeſus' blood,
Preſerv'd thro' that belief.

45 We've told the portion of the ſaints,
The ſanctify'd in blood,
Preſerved by the Holy Ghoſt
Upon their heav'nly road:
Yet not like ſtocks and ſtones preſerv'd,
But conſcious of his love,
By love inclin'd, they never ſwerve,
Till Chriſt in heav'n approve.

46 We do not say, They're free from
In person, any man,
But only in their Head, they're clean,
Who pardons ev'ry one;
They still believe, and watch, and pray
And strive with ev'ry sin,
Thro' faith and love alone, we say,
Until they vict'ry win:

47 Like Mary, they repent and mourn,
And Peter, smote by love;
And daily to their High Priest turn,
Whose bowels of pity move:
But if they were to go astray,
And walk with Christ no more,
They'd miss the end, who miss'd the w
And God would them abhor.

48 But God who lov'd, because he wou
From all eternity,
Preserves us by his Spirit good,
In Christ eternally;
As he hath call'd us by his love,
He'll by his love constrain,
And lead us to his rest above,
There ever to remain.

CHA

CHAP. XI.

THE GIFT *, the WORK †, the ACT ‡
of GOD,
Who made the light from darkneſs ſhine,
Enlight'ning all the world abroad,
And ſhewing all his works divine,
FAITH—is the *confidence* confeſt,
The clear *conviction* in the heart,
Which, by the Holy Ghoſt impreſt,
Shall never from the ſame depart;

Diſcov'ring all the things unſeen,
And realizing all we hope;
witneſs of whate'er has been;
Of all to come a *teleſcope*:
FAITH—is the eldeſt of the Three ‖
Which lead us to the heav'nly clime:
From *doubts* and *fears* ſhe makes us free,
And marries us to LOVE ſublime.

She comes commiſſion'd from on high,
And enters by the word of God,
Diffuſing light, and liberty,
And life, into our hearts abroad:
She lifts the ſtandard of the Lord,
And makes her banners o'er us play,
While we, obedient to her word,
To God and vict'ry fight our way.

* Eph. ii. 8. † Col. ii. 12. ‡ 2 Cor. iv. 6.
‖ Faith, Hope, Love.

4 It was by FAITH the *Elders* all
Obtain'd of God a good report
Thoſe heroes triumph'd by their fall,
And by the tempeſt gain'd their port
They won themſelves immortal praiſe,
And left us their example fair,
That we might emulate their ways,
And in their glorious conqueſts ſhare.

5 Thro' FAITH we underſtand the world
Was framed by the WORD of GOD,
And wide Creation's roll unfurl'd,
Diſplay'd the univerſe abroad;
The things, that then from darkneſs fled,
Poſſeſs'd no being, more or leſs,
Until TH' ETERNAL ſaid, *Be thou,*
O world, to bear my fair impreſs.

6 By FAITH the *younger brother* felt,
That all below was vanity,
And on the things eternal dwelt,
Till he by FAITH obtain'd the ſky:
By FAITH he offer'd up to God
A better ſacrifice than Cain;
His lamb expreſs'd *th' atoning blood,*
And was by him in figure ſlain:

7 Pronounced *right'ous* by the Lord,
He, therefore, ſtands on the record,
Enroll'd the *firſt*, for evermore,
Of thoſe who walk'd before the Lord

hus Abel, dead, for ever cries,
There is a better blood than mine;
e blood by which I reach'd the skies,
The BLOOD OF JESUS *all divine.*

By FAITH, the seventh in the line
Of Adam's blood, did Enoch flee
o heav'n, enrapt by love divine,
O Death, without a taste of thee:
hey sought him, but they found him not;
For God had caught his friend away;
nd he this testimony got,
He pleased God thro' all his day:

But, save by FAITH, no man can please,
Nor walk, like him, with God at all:
or they to God who guide their pace,
Believe HE IS, and hear his call;
elieve he will not leave them 'lorn,
Nor destitute of due reward:
y FAITH and HOPE their souls, upborn,
Messiah and his gifts regard.

o By FAITH the Patriarch Noah saw,
Forewarn'd of God, the things unseen;
nd, mov'd with holy fear and awe,
He trembl'd at th' approaching scene;
he ark, prepared, sav'd his house;
The deluge roll'd for him in vain;
nd he became a sign to us,
And all the following faithful train:

11 The world was by his FAITH condemn'd,
And he became the heir of God,
Heir of the right'ouſneſs proclaim'd
To all the world before the flood:
The right'ouſneſs of God by FAITH,
In future days, and days of yore,
Is ſtill the ſame, as Scripture ſaith,
The ſame to-day, and evermore.

12 By FAITH our father Abraham,
When he was called to go forth,
And leave the tribes of whom he came,
By God, the Lord of all the earth,
Obey'd the word—and forth he went,
Not knowing whither he was gone,
Being only conſcious he was ſent,
And journey'd with the Lord alone.

13 By FAITH he ſojourn'd in the land
Of promiſe, as a country ſtrange,
And tabernacled, by command,
In dwellings ſubject ſtill to change:
Thus Iſaac too, and Jacob, heirs
With him of that ſame promis'd place,
Partook with him their portion'd ſhares,
Allotted them by ſov'reign grace.

14 He looked for a city fair,
Which was not ſubject to decay,

(A

As these his tabernacles were),
Nor whose foundations were in clay;
city that should ever shine,
When sun, and moon, and stars were gone;
Whose Architect should be divine,
Whose Builder's God's ETERNAL SON.

Thro' FAITH our mother Sarah, too,
Herself, received strength and seed,
hen she was past the æra due,
Because she saw it was decreed:
eliver'd, therefore, of a son,
She prais'd the faithful, pledging God,
ho said the thing, and it was done;
Whose promis'd purpose firmly stood,

Therefore of ONE, as good as dead,
There sprang as many thousands more
s stars, that can't be numbered,
Or sea-sand lying on the shore:
hus God the Lord, who fashion'd all,
Directing by his sov'reign will,
ed forth the *Faithful* by his call,
And brought them to his holy hill.

These all in FAITH gave up the ghost,
Not having yet receiv'd the prize;
or did they judge the promise lost,
Because conceal'd from human eyes:
y FAITH they saw it from afar,
And thereof perfectly assur'd,

They hail'd *the bright and Morning Star*;
And patiently their ſouls endur'd:

18 The promiſe of their God embrac'd,
That they were ſtrangers on the earth,
And pilgrims, all their ways confeſs'd,
And that they were of heav'nly birth:
For they, who have ſuch things declar'd
Have plainly ſaid in Reaſon's ear,
Their country is not here prepar'd,
But muſt be ſought ſome other where:

19 And truly, if they had inclin'd,
And mindful been from whence they came,
They needed not to have repin'd,
But might return'd unto the ſame;
But now a better they deſire,
A heav'nly houſe, wherein to live:
God's not aſham'd to be their SIRE;
For he'll to them a city give.

20 It was by FAITH that Abraham,
When he was tried by the Lord,
Inſtead of Iſaac, ſlew the ram,
Prevented by the gracious word:
By FAITH, in figure, he was ſlain,
To whom the promiſes were made,
And from the dead receiv'd again,
In whom the nations ſhould be glad.

21 By FAITH good Iſaac bleſs'd the *Twins*
Concerning things to be diſclos'd:

By

By FAITH the bleſſing Jacob wins;
For want of FAITH Eſau's depos'd.
By FAITH the dying Jacob bleſs'd
The ſons of Joſeph wittingly;
And, leaning on his ſtaff, confeſs'd,
To live in FAITH*'s in peace to die.*

22 By FAITH, when dying, Joſeph, too,
Remember'd Iſra'l's grievous thrall,
And their releaſement did foreſhew;
And charg'd them 'bout his bones withal.
By FAITH, when Moſes was new-born,
His parents hid him three full moons,
When Iſra'l's hopes were moſt forlorn,
And Pharaoh's wrath deſtroy'd their ſons.

23 By FAITH, when Moſes was grown up,
He Pharaoh's daughter did refuſe,
And ſcorn'd to taſte of Pleaſure's cup,
Which all the ſons of folly chuſe;
For he affliction rather choſe
To ſuffer with the ſons of FAITH,
Than to endure th' eternal woes
Which follow ſin's deceitful path:

24 Eſteeming Chriſt's reproach his praiſe,
And better than th' Egyptian crown,
He ran to win far nobler bays,
And gain'd a prize of high renown.
By FAITH he Egypt left behind,
Not fearing Pharaoh's wrath ſo fell:

For he endur'd with ſteady mind,
As ſeeing ſtill TH' INVISIBLE.

25 Thro' FAITH he kept the paſſover,
And ſprinkled with the myſtic blood,
Leſt God's commiſſion'd meſſenger (rod
Should touch them with his deathful
By FAITH they paſs'd the Red Sea thro,
And walk'd upon the dry-land way;
Which Pharaoh's hoſt eſſaying to do,
Were drown'd and bury'd in the ſea.

26 By FAITH the walls of Jericho,
Encompaſs'd round the ſeventh day,
As ſoon's they heard the trumpets blow,
And all the people ſhout, gave way.
By FAITH the harlot Rahab liv'd,
And periſh'd not among the ſlain;
Becauſe ſhe had the Lord believ'd,
And ſafe diſmiſs'd the ſpies again.

27 What ſhall I more ſay, to diſplay
The praiſes of the FAITH of God?
What armies! armies! crowd the way,
And preſs to gain the bleſs'd abode!
How Gideon, with his hundreds three,
And Barak, with his thouſands ten,
Made thouſands, thouſands headlong flee,
And ſtrew'd the mountains with the ſlain!

28 O Samſon, how thy ſtrength prevail'd,
While faith preſerv'd thee in thy ſtrength!
What

What multitudes thy faith bewail'd,
Till Delilah ſubdu'd at length!
Should Jephthah, David, ſwell the ſong,
With Samuel, and the prophets all,
How great, how glorious, were the throng!
How godlike all the martyrs fall!

29 What kingdoms they thro' FAITH ſubdu'd! (wrought!
What works of right'ouſneſs they
What promiſes fulfill'd they view'd!
What lions mouths they ſtopt and ſmote!
What floods of fire they ſafely ſtemm'd!
What edged ſwords they ſafely ſhunn'd!
How, out of weakneſs, new-inflam'd
With ſtrength, their foes again they ſtunn'd!

30 Women receiv'd their dead again
New-rais'd to life, and ſang for joy;
While others, tortur'd, ſcorn'd their pain,
And held their offer'd life a toy:
For they to live by ſin diſdain'd,
And would no baſe deliv'rance have;
That ſo by them might be obtain'd
A bleſt ariſing from the grave.

31 What cruel mockings have they bore,
Drove home by many a ſcourging thong,
While bonds and bolts their bodies tore,
And kept them in vile durance long!

Others were ſton'd—aſunder ſawn,
And rack'd in moſt infernal, guiſe,
Some cleft in twain, and ſome were drawn,
To feaſt their fierce tormentors eyes.

32 Expelled from the haunts of men,
In ſkins of ſheep and goats array'd,
They wander here and there with pain,
With thirſt and hunger ſore diſmay'd;
Afflicted, torn, tormented, chas'd,
Like beaſts of prey, from hill to vale,
In mountains they, and deſerts waſte,
In dens and caves, were fain to dwell,

33 Thoſe whom the world but ill deſerv'd,
All died in good report thro' FAITH;
And never from the promiſe ſwerv'd,
But joyful held the heav'nly path:
They knew the promiſe unobtain'd,
When they obtain'd the end of FAITH,
Should ne'er be with a failure ſtain'd,
But ſhould be ſure as he who ſaith.

34 But God hath now unvail'd his face,
And ſaid, Behold the glorious things,
The preſent truth, and preſent grace,
Which th' everlaſting Goſpel brings:
And they who now enjoy the prize,
Made perfect in eternal reſt,
See us, their younger brethren, riſe,
All equally in Jeſus bleſt.

CHAP.

CHAP. XII.

SINCE, then, we are encompaſs'd round,
With ſuch a mighty cloud
Of witneſſes, upon the ground,
Who've run the race of God,
Let us advance upon the field,
Our loins begirt around,
Determin'd fully not to yield
Until the prize be found.

2 Let ev'ry vile inveigling weight,
Which would our ſteps betray,
And ſin, which doth us all beſet,
Be quickly thrown away;
So let us run the Chriſtian courſe,
With patience to the end:
The ſtrength of God is our reſource,
And Jeſus is our friend.

3 We'll eye the Captain of the hoſt,
And look to him alone,
THE FIRST, THE LAST, in whom we boaſt,
Who hath before us gone:
The Author and the Finiſher
Of all our faith and hope,
Will kindly guide us not to err,
And hold our goings up.

4 Conſider him, and ſtill endure,
For he endur'd before,

That

That he might all of us inure
Unto the woes he bore;
Conſider him, and be not faint,
Nor weary in your mind:
The ſinful contradictions ſent
Your vigilance befriend.

5 You have not yet endur'd to blood,
As Jeſus did for you,
When ſorrow, ſwelling like a flood,
With blood did him bedew:
And did he this for ſins of ours,
And gloried in his croſs,
Deſpiſing ſhame, defying pow'rs
Of death and hell for us!

6 Yes! this, and more than we can feel,
Or ever can conceive!
The mighty Prince of Iſra'l fell,
Our ruin to retrieve:
The God of glory now declar'd,
He reigns upon his throne,
Our light and life, who hath prepar'd
For each of us a crown.

7 Be faithful to the death, he ſays,
I'll give a crown of life
To ev'ry one, that holds my ways,
And wars, with noble ſtrife,
Againſt the pow'rs of hell combin'd,
And fights with ev'ry ſin:

Such

Such is the honour high design'd
For those who vict'ry win.

8 Hast thou forgot thy Father's voice,
Bespeaking thee a Son?
My Son, my chast'ning don't despise,
Nor heave a grumbling moan:
Faint not, when I thy soul correct,
And for thy sins rebuke;
Thou should'st a Father's hand respect,
And to th' intention look.

9 For whom I love, I chasten too,
And scourge my ev'ry Son,
Because I will not sin allow
In those whom I will own:
If ye endure the chast'ning rod,
God deals with you as sons;
But if ye scorn the rod of God,
You're those whom God disowns.

10 What sons are they whom fathers love,
And do not chasten too?
If you to God rebellious prove,
Yourselves yourselves undo:
For if no chast'ning ye enjoy,
Nor feel when God afflicts,
You're bastards, whom he will destroy,
Who kick against the pricks.

11 Now, if our earthly fathers were
The hands of God to us,

And for our crying did not ſpare
Our wayward wills to croſs;
Becauſe they lov'd, they us'd the rod,
And chaſten'd for our good—
Our ſpirits from our God have flow'd:
Revere the living God.—

12 They, only for a little ſpace,
And for their pleaſure too,
That we might be no baſe diſgrace
Their families unto—
God only for our profit ſmites
And that our ſouls may live;
For he in holineſs delights,
Who doth correction give.

13 Now, in itſelf, we fully know,
That no affliction ſeems
A ſpring of preſent joy, but woe;
Yet, from this ſource there ſtreams
An overflowing flood of life,
To water all the ſoul,
Which, well manur'd by needful grief,
Becomes a fruitful ſoil—

14 To ſmile with right'ouſneſs and peace,
The fruits which God hath priz'd,
In ev'ry child of holineſs
By trouble exercis'd:
Then welcome to our Father's will,
Whatever way he pleaſe,

In

In mercy on us, now to ſmile,
Or frown, for future eaſe!

15 Down-hanging hands, be lifted up,—
Ye feeble knees, confirm'd—
Chear up your ſouls—and reſt in hope,
Till God has all perform'd:
Riſe up—and run an even pace—
And keep the prize in view—
The lame be heal'd by Jeſus' grace,
To riſe and run with you!

16 O Follow, follow heav'nly peace
(And evermore purſue)
With all men, join'd with holineſs,
With ſteady foot and true!— (peace!
Keep peace with truth! then peace with
For peace and truth are join'd;
And both are join'd with holineſs,
As ſoul, and heart, and mind.

17 The God of peace and holineſs,
With lifted hand, hath ſworn,
That none ſhall ever ſee his face
That holy Peace ſhall ſcorn;
That none ſhall enter into reſt
That follow peace with lies;
Nor ever taſte his glory bleſt
That holineſs deſpiſe.

18 Look to't, with care and diligence,
Leſt any man ſhould fail

Of

Of grace divine, th' inheritance
Of ſaints within the vail;
Leſt any root of bitterneſs
Should ſpring up in your heart,
To grieve the Spirit of his grace,
And make yourſelves to ſmart;

19 Leſt thereby many be defil'd,
And grief ſurprize you all;
Let him who ſtandeth faſt, take heed
Leſt any time he fall;
Leſt any fornicator foul
Should be among you found,
With wounds and woes to fill his ſoul,
And ſpread the ſhame around;

20 Leſt any graceleſs and profane—
As Eſau, who, alas!
Did count his birth-right glory vain,
And vainly let it paſs—
Who for one paltry morſel ſold
His high-born dignity,
And ſcorn'd the propheſies of old
Of God's Meſſiah high—

21 Ye know how afterwards he wou'd
The bleſſing have obtain'd,
But ah! th' inheritance of God,
Once loſt, is ne'er regain'd:
He was rejected with his ſuit,
Tho' carefully with tears,

He

He his own Father much beſought:
God hates the ſinners' prayers.

22 No place was for repentance found,
When once the door was ſhut—
So fooliſh virgins all around
Cry'd, Lord! and mourn'd without:
To us, an awful caution, now,
Whoſe lamps have burning oil,
To keep our coming Lord in view,
And meet him with a ſmile!—

23 Both greater terrors here and grace
Then were in Moſes' law,
Call both for greater joyfulneſs,
And greater fear and awe:—
Ye are not come unto the mount
That burn'd with flaming fire;
Nor take we here into th' account
Black, dark, tempeſt'ous ire;—

24 The voice of words that aw'd the ſoul,
While heavy thunders roll'd;
And trumpets, ſounded long and loud,
Which terror-ſtruck the bold,—
The troubl'd hoſt implor'd of God,
That they might hear no more;
Yea, Moſes, quaking with the crowd,
Could not the ſight endure—

25 But ye are to Mount Zion come,
And city fair of God,

The

The living God the Lord, to whom
We ſing new ſongs aloud—
The heav'nly new Jeruſalem,
Where all the ſaints on high
Their everlaſting praiſes hymn
With perfect ſymphony—

26 Th' innumerable ſhining hoſt
Of angels round the throne,
Whoſe glory, and their only boaſt,
Is to attend the SON—
In glorious beauty all they blaze,
Yet learning from his croſs,
They fly by thouſands on his ways,
To miniſter to us.—

27 The General Aſſembly ev'n
The Church of the Firſt-born,
Whoſe names with ours are writ in heav'n—
How bright they ſhine and burn!—
There Enoch and Elijah ſhine
In glorious bodies pure,
With thoſe whom Chriſt, by pow'r divine,
Rais'd—when he burſt death's door—

28 You're come to God the Judge of all
Who ſearcheth ev'ry heart,
Whoſe eyes are as the fiery flame,
And ſee thro' ev'ry part—
You're come unto the ſpirits juſt
Of perfect men above,

Who

Who once, like us, on earthly lists,
Fought—and o'ercame by love—

29 Nay more, you're unto Jesus come
The Mediator high
Of his new covenant of grace
And heav'nly dignity—
And to his dear besprinkling blood,
Which ever speaketh peace,
And not as Abel's, cry'd to God
Against the murd'rer's face.—

30 Lo! such is your society,
Ye saints of God belov'd!
And Jesus Christ hath brought you nigh—
Be faithful and approv'd:
See, now, that ye refuse not him
That speaks with pow'r divine;
If they escap'd not in their time
Who durst his words decline

31 Who spake on earth—much more, then,
Shall not escape at all, (we
If we refuse him who doth now
From heav'n unto us call;
Whose voice then shook the founded earth,
Whose light'nings flash'd abroad;
Deep trembling seiz'd the host, for God
Was in the rolling cloud:

32 Once more, his mighty word is giv'n'
Once more, I shake, he says,

Not

Not only th' earth, but alſo heav'n,
To fill the world with praiſe.
Theſe words once more, expreſsly tell,
The ſhaken things, remov'd,
Give place to thoſe which ſhall excel,
The things of God approv'd.

33 Like uſeleſs ſcaffoldings o'erthrown
Where palace fair appears,
Or tabernacle taken down
When God his temple rears,
The carnal ſhadows of the law
Are caſt away as vain,
For better things which God foreſaw,
For ever to remain.

34 The heav'ns and earth, themſelves one day,
With all material things,
Like burning ſcrolls ſhall paſs away,
When comes the KING OF KINGS:
What manner, then, of men ſhou'd we,
Since all ſhall be diſſolv'd,
With holineſs and fervour, be
In Godly fear involv'd!

35 Since, then, a kingdom we receive
That can't be mov'd away
Of love and truth, which we believe,
Till glory crown the day—
The Day of God approaching on—
For which we daily cry,

When

When we ſhall reign with GOD THE SON.
Upon his throne on high—

36 Let us hold faſt the perfect grace
And kingdom we receive,
Revering ſtill his holineſs,
And ſtriving not to grieve
The Holy Ghoſt, by whom we're ſeal'd
Unto eternal reſt;
And to that day of Chriſt reveal'd,
With fear and trembling haſte.

37 With reverence and Godly awe,
The awe of love divine,
Let filial fear conſtrain and draw,
And ſtill our hearts incline—
For ſhould we now apoſtatize,
And ſo provoke his ire—
OUR GOD, who rules the earth and ſkies,
IS A CONSUMING FIRE.

CHAP. XIII.

ALL wrath and malice laid aſide,
All naughtineſs and guile,
Let peace and mutual love abide,
And each on other ſmile:
How pleaſant 'tis for brethren join'd
In amity divine,
For everlaſting bliſs deſign'd,
In union to combine!

2 You're ſtrangers on this earth below,
And know a ſtranger's heart;
Then, unto ſtrangers, kindneſs ſhow,
And of your goods impart:
For ſtrangers, ſent by God the Lord,
His perſon do ſuſtain;
And thoſe who help to them afford,
His angels entertain:

3 So Abraham, in days of old,
Our pattern gone before,
When he the ſtrangers did behold,
Who ſtood before his door,
Ran forth to meet them and receive—
When lo! he found the Lord,
With 's angels come, the Juſt to ſave,
As Scripture bears record.

4 Remember thoſe in bonds that lie,
As if yourſelves were bound;
For Jeſus gave you liberty
From death and hell profound:
Himſelf impriſon'd, made you free,
And bound, your bonds he loos'd;
That ye might imitate, and be
Like him, your Lord, diſpos'd.

5 And being in the body ſtill
Yourſelves, remember thoſe
Who ſuffer many adverſe ills,
Beſet with various woes;

The Lord was ſore beſet for you,
And mournfully he cry'd;
That ye a brother's part might do,
To thoſe for whom he dy'd.—

6 The holy matrimonial band,
Which God himſelf hath bound,
Muſt ever honourable ſtand,
A myſt'ry moſt profound;
I ſpeak of Chriſt and his Eſpous'd,
The Church he waſh'd in blood,
In heav'nly marriage well-diſpos'd,
Preſented fair to God:

But let the ſign be well obſerv'd
In ſpotleſs union pure;
And none be blam'd for having ſwerv'd
In any heedleſs hour:
There's no pollution in the way
Which God himſelf enjoins;
From which if any go aſtray,
They break thro' God's deſigns.

The whoremongers ſhall ſtand without
The New Jeruſalem;
Th' adulterers he will commit
Unto the fiery flame:
Repent and turn, each guilty ſoul,
While yet 'tis ſaid to-day,
Before fierce fiery billows roll,
And ſweep thy hopes away—

9 Let all your converſation ſhine,
With hope and heav'nly joy;
In Chriſt our proſpects are divine,
And preſently draw nigh:
No covetouſneſs cloud the mind,
Nor fear of pinching want;
Unto thy Lord and lot reſign'd,
For higher riches pant:

10 I'll never, never, never leave,
Nor thee forſake at all,
In wretchedneſs to pine and grieve,
Whatever times befal—
Thus he hath ſaid, and we may ſay,
With boldneſs, in reply,
The Lord's my helper, night and day,
And man I will defy.—

11 Remember, with the ſoundeſt love,
And tenderly comfort
The meſſengers from God above,
That ſound the glad report;
Who watch, preſiding o'er your ſouls,
As helpers of your faith;
Who ſhew the Word the only rule,
And keep themſelves the path:

12 Their faith reſpect and imitate;
Their faithful footſteps trace,
Whoſe converſation, noble, great,
Regards the God of grace—

The Lord our Saviour Jesus Christ,
Who was, and is the same,
To-day, and yesterday, express'd
Th' ALMIGHTY GOD, I AM.

23 O be not lightly carry'd round,
Like feathers in the wind,
By ev'ry wild new-fangled sound
Of doctrine base and blind—
That flows not from the Fount of Truth,
The Oracles of God,
But stinks—foul, fond, conceited froth,
Of th' antichristian brood!

24 'Tis good the heart be 'stablish'd well,
With grace and truth divine,
And not with meats and drinks—to swell,
With carnal low design!—
These things no profit bring, nor gain
Unto the souls of those
Who occupy them, might and main,
But only wrath and woes!

25 We have an Altar, who have Christ,
Whereof they have no right
To eat—nor to rejoice, and rest,
The Gospel feast who slight:
No unbeliever, Jew, nor Greek,
Shall ever taste of good,
Who do for other saviours seek,
And tread on Jesus' blood!—

16 The bodies of those beasts when slain
The sacrificed signs,
Whose blood the high priest brought within
The sanctu'ry for sins,
Without the camp were burnt abroad—
So Jesus Christ our Priest,
To sanctify us with his blood,
Without the gate deceas'd—

17 Let us with boldness, unasham'd,
Go forth without the camp,
Broad-bearing-up our banners high,
To Him, who bear his stamp:
We'll bear and burnish his reproach,
And count it all our praise,
While we our glorious Prince approach,
To be accounted base—

18 Here we have no enduring place,
Nor city of abode;
But we are bold thro' Jesus' grace,
To look for one with God:
The City of the Mighty King,
Whose glories we explore,
Our souls affect—with stretched wing
We fly, and upwards soar!—

19 By Jesus still we'll offer up
The sacrifice of praise,
The fruits both of our heart and lip,
Fruits that our Father please:

For

For all his ways to us are grace;
Let our's to him be praise,
With gratitude and joyfulness,
Obedient all our days.

10 But to do good to fellow-men,
And like our Father be,
His approbation blest to gain,
Let us for ever see:
His sun to rise, his rain to fall
On both the good and ill,
His providence comprising all,
His bounty causeth still:

11 That mercy he hath shown to us,
Let us to others shew;
And ever bless, tho' they should curse,
As Jesus bids us do:
As we have opportunity
To represent our God,
Let us our talents occupy
By always doing good:

12 And with the purest sympathy,
Go on, and persevere,
With pity's tender heart and eye,
To wipe the widow's tear:
The widow and the fatherless,
And all who claim our aid,
If we would, like our Father, bless,
We do as he hath said:

23 For when we thus communicate,
And distribute our store,
We're acting like our Advocate
And Priest for evermore:
He's pleas'd with such memorials,
And will approve the same,
Our public testimonials
That we regard the LAMB:

24 Then let us have a full reward
By doing to the full
Our good to all, as to the Lord,
Both to the wise and fool;
But chiefly to the saints of God,
For these are fellow-heirs—
Such be our sacrifices good,
True gratitude and praise!—

25 Obey the men that have the rule,
And o'er you take the charge,
Who do their office to the full,
God's ministers at large,
Th' Apostles now, and after them,
The men that speak their words,
Regarding neither fear nor fame,
Nor acting as high lords;

26 But as the ministers of Christ
Who hold the written Word—
The beaten path of heav'nly rest,
As faithful to the Lord:

Submit yourſelves to them in God,
Or fear Abiram's fate;
For they, as ſtewards, bear the rod,
To rule, and watch you, ſet:

17 They, too, muſt give account to him,
Who bade them feed your ſouls,
Who watches both o'er you and them,
And all his houſe controuls:
May you and they be faithful both,
Attentive to your truſt,
Obſervant of th' eternal truth,
To Chriſt our Maſter juſt!

18 So ſhall we all with joy give in
Th' account of us requir'd;
Souls that are won, and thoſe that win,
Shall find our reſt deſir'd:
But if, with ſhame and grief we fail,
And cannot face the Lord,
How diſmal is the following tale!
—Depart—ye curs'd, abhorr'd!—

19 Pray ye for us, and boldly pray;
God's miniſters to you,
We ſtand, we truſt, without diſmay,
Faithful to God and true,
With conſcience pure to God and man,
Such is his grace divine!
Till Chriſt preſent us ev'ry one
In perfect light to ſhine.

30 And for the future ſhepherds pray,
The faithful to be rais'd,
In their appointed place and day,
That Jeſus may be prais'd
By thouſand, thouſand ſons unborn,
Whom God the Lord ſhall call,
With high advanced proſp'rous horn,
To puſh his en'mies all:

31 Pray for the univerſal church,
And paſtors ev'ry where,
That they may Jeſus hold and preach
With ſpirits bold and fair;
That they, with heart and hand, combin'd,
May mutually aſſiſt,
To overthrow the man of ſin,
That death-doom'd antichriſt!—

32 That all the kingdoms of the earth,
And iſles upon the ſea,
Become the Lord's, with joy and mirth,
May bend the grateful knee;
That God's ſalvation pure and full,
O'erflowing like the ſea,
O'er all the world may ſpread and roll—
Amen, ſo let it be!—

33 Now, may the God of grace and peace,
That brought from death again
THE KING of Peace and Right'ouſneſs,
For evermore to reign;

That

That Great High Shepherd of the ſheep,
Thro' th' ever-pow'rful blood
Of th' everlaſting covenant,
Preſent you all to God!—

34 Preſent you perfect, pure, and bleſt,
Adorn'd with ev'ry grace,
Thro' Jeſus Chriſt our reigning Prieſt,
And keep your ſouls in peace;
Both working in you now to will,
And alſo how to do,
Preſerving you in Jeſus ſtill,
Till Jeſus come for you!—

35 Now, finally, ye have our wiſh,
Ye brethren of the Lord,
The Holy Spirit will not bluſh
To ſay, It is his Word—
Farewell: be perfect, cheriſh hope,
And live in love and peace,
With comfort chear your ſpirits up,
And render love for grace.—

36 The God of peace be with you ſtill,
And keep you in his peace,
Reign in your hearts, direct your will,
And fill with holineſs—
Lo! while ye haſten to his bliſs,
And look no more behind,
He meets and hails you with a kiſs,
And ſeals it on your mind!

37 The grace of Jesus Christ the Lord,
And God the Father's love,
With fellowship o' th' Holy Ghost,
Be with you from above!—
To Father, Son, and Holy Ghost,
Th' eternal Three in One,
Who justify'd and sav'd the lost,
We glory give alone. *Amen.*

The End of the HEBREWS.

The following 33 Paraphrastic Translations, and Hymns, (as well as the xi. Chap. of the Hebrews, already inserted), continued to Chap. i. of the Revelation, are here selected at the particular request of many of the Author's friends, whose will, in such matters, he holds for an inviolable law, from a late publication of his, consisting of Spiritual Songs, &c.; as being, in general, perfectly coincident with the design of this collection.

CHRIST

CHRIST THE ETERNAL WORD, AND WISDOM OF GOD.

Proverbs, chap. viii.

LO, doth not Wiſdom cry aloud,
And Underſtanding lift her voice?
She ſtands, and calls the paſſing crowd,
'Behold, and taſte eternal joys!'
She ſtands a-top of places high;
She occupies each patent path;
The gates re-echo to her cry—
'Believe, and live by what ſhe ſaith!'

2 To you, O men, behold I call,
My voice is to the ſons of men:
Let Wiſdom's voice allure you all,
And draw you off from Folly's train.
Ye ſimple, underſtand my ways,
And O, ye fools, give me your heart;
Then Wiſdom ſhall become your praiſe,
And Shame with Folly ſhall depart.

3 Hear! I will utter glorious things;
My mouth, abominating ill,
A well of life eternal ſprings;
And grace ſhall from my lips diſtil.

Each word that from my mouth proceeds,
Comes fraughted full with right'ouſneſs;
To bleſs the man, in all his deeds,
Who keeps the ſame with faithfulneſs.

4 There's nothing perverſe nor oblique
In all the ſpeech that falls from me;
The wiſe, intelligent and meek,
Like ſun-beams bright, the ſame ſhall ſee.
Receive inſtruction from my mouth,
And knowledge flowing from my heart;
For gold is droſs, compar'd to truth,
And pureſt ſilver, mire and dirt.

5 Weigh thou the world in even ſcale,
With all her pearls and precious ſtones;
Eternal Wiſdom ſhall prevail,
And bear the praiſe of all her ſons.
With kindred Prudence, hand in hand,
I Wiſdom come to dwell with you;
My counſel ſhall for ever ſtand,
And my inventions wiſe and true.

6 Fear thou the Lord, and evil hate:
Vain arrogance and pride I ſcorn:
A froward mouth, and foul deceit,
By Wiſdom never ſhall be borne.
Strength, counſel, wiſdom, all are mine:
Myſelf I UNDERSTANDING call.

Thro'

Thro' me kings reign, by right divine*,
And princes sway their sceptres all.

7 Behold, I love them who love me;
For I am Love, and loved them
Before the worlds began to be,
With a divine eternal flame:
And those who love to search for me,
Shall early find me, when they call;
For I, from all eternity,
Rejoic'd to seek and find them all.

8 With me unfading riches dwell,
And honours treasur'd up in store;
Yea, substance which is durable,
Like right'ousness, for evermore.
No apples, were they finest gold,
Shall ever with my fruit compare;
No revenue that can be told,
A rivalship with mine shall share.

9 I walk the way of right'ousness,
I keep the path of judgment pure;
That those who love me, I may bless
With treasures which, like me, endure.

* The author does not mean here, to support that everlasting insult upon common sense, *viz.* the *divine, indefesible, hereditary right* of any particular race of kings whatsoever; but only, that the powers that be, are ordained of God, as saith the scripture.

JEHOVAH's

JEHOVAH's ſelf poſſeſſed ME,
In the beginning of his way,
Before the land, before the ſea,
Before there was a night or day.

10 From everlaſting I was rais'd,
According to the ſure decree,
To be to everlaſting prais'd,
Or 'ere the earth began to be.
Before the deeps a father knew,
I WAS BEGOT ETERNALLY,
Before the fountains, or the dew,
Before there was a cloud, or ſky.

11 Before the balanc'd mountains ſtood,
Before the everlaſting hills
I was brought forth, before the flood
Brought forth the rivers or the rills.
While yet he had not made the earth,
Nor ſpread abroad the open field;
Nor given vaſt high rocks their birth,
A grateful cool retreat to yield:

12 When he prepar'd the heav'ns, then I
Was there; when he a circle drew,
And roll'd the deeps below the ſky;
When he begat the rain and dew:
When he the clouds eſtabliſhed,
And bade them o'er the floods to fly;
When he the fountains ſtrengthened,
And caus'd the deeps in ocean lie;

13 When

13 When to the ſea his high decree
He peremptor'ly gave, and ſaid,
'Thou ſhalt not a tranſgreſſor be
'Beyond thine own appointed bed;'
When he decreed the founded earth,
And wrote it in creation's roll,
My heart exulted in its birth,
My hands, with his, then plann'd the whole.

14 I was before him evermore,
And evermore I was THE SAME,
Rejoicing daily him before,
And meditating deeds of fame:
I glory'd in the pleaſant land
Where future men were doom'd to dwell,
And ſprung for joy at his command,
To ſave my ſons I lov'd ſo well!

15 Now, therefore, hearken, O my ſons!
'Tis LOVE herſelf that calls on you;
She courts you with her dying groans,
And let her move you with them too.
How bleſs'd are they who hear my voice,
And my inſtructions don't refuſe!
They feaſt on my eternal joys,
And heav'n and earth as heirs they uſe:

16 Yea, bleſs'd is he, and only he,
Who meekly yields his willing ears,
And watches at my gates for me,
And waits, and hears, and perſeveres!

For

For whoſo findeth me, ſhall find
A well of living water flow,
With life eternal, in his mind;
And never more ſhall ſorrow know:

17 Such is the favour of the LORD
Unto his own elected race,
Begotten by my living Word
Of everlaſting truth and grace.
But whoſoe'er againſt me ſins,
Againſt his own immortal ſoul
Commits the deed—from whence begins
An endleſs length of grief and dole:

18 All they who hatred bear to ME,
To death a cruel love do bear;
Away from life they ſwiftly flee—
In hell—to drop a fruitleſs tear!

THE SONG OF MOSES.

Deut. xxxii. 1—23.

HEAR, O ye heav'ns, and I will ſpeak;
Give ear, O earth, to what I ſing;
My ſpeech ſhall, like the morning, break,
That ſcatters darkneſs with her wing:
My doctrine, dropping as the rain,
Or as the ev'ning dews diſtil
Along the hill, along the plain,
Each tender heart ſhall duly fill.

2 For

For as the tender herb and flow'r
Imbibe the moiſture of the ſky;
So ſhall my people, when I pour
My Spirit on them from on high:
For I no trivial theme purſue,
Upon no common topic dwell;
JEHOVAH's name I'll bring to view,
And all his glorious greatneſs tell.

Aſcribe ye greatneſs to our God:
He is the Rock, the Rock alone:
How perfect are the ways he trod!
His works are all in judgment done:
A God of truth, without a lie,
Of right'ouſneſs, without a ſpot;
He loveth faith and equity,
Iniquity he loveth not.—

Themſelves they have corrupted ſore,
Their ſpot is not the ſpot of thoſe
As children, who his name implore;
They in their very hearts are foes:
They are a faithleſs perverſe race,
A generation moſt abhorr'd—
O fooliſh people, void of grace,
Why do ye thus requite the Lord?

For is not he thy Father, who
Hath bought thee with a ranſom great?
Who made thee, and advanc'd thee to
Thy mighty, high, and royal ſtate?

Remember

Remember thou the days of old,
And generations long ago;
Aſk thou thy Father, he'll unfold,
And aſk thine elders, they will ſhow,

6 How the Moſt High the circuit drew,
And laid the ſeparating line,
While yet the nations were but few,
And drew their bounds by lot divine;
He gave them gifts, and ſent them out,
To occupy the world abroad,
Mere Adam's ſons, by ſep'rate rout;
But Iſra'l were the ſons of God:

7 They dwelt in tabernacles, round
The dwelling of the Lord Moſt High,
Until the Heathens clear'd the ground,
And periſh'd, name and memory:
Then Iſra'l, planted in their ſtead,
A fair and poliſh'd people grew;
JEHOVAH's portion was their ſeed,
And Jacob was the line he drew.

8 He found him in a deſert land,
A waſte and howling wilderneſs;
He took and led him by the hand,
And cloth'd him round with truth and grace:
He was the apple of his eye,
His choice and moſt peculiar care;
He towr'd like cedars to the ſky,
And flouriſh'd like the palm-tree fair.

9 As th' eagle buildeth up her neſt,
And flutters o'er and o'er her young,
She ſpreads her wings, ſhe makes them reſt,
And bears them on her wings along;
So did the Lord himſelf, alone,
Conduct and bear his tender heir;
There was no god of wood or ſtone,
No ſtrange god, with the Lord to ſhare.

10 He made him ſpring aloft, and ride
Upon the high and laſting hills,
To reap the fields on ev'ry ſide,
And drink the ſtreams of thouſand rills;
Ten thouſand thouſand lowing kine,
And thrice as many thouſands more
Of tended goats and ſheep, were thine,
With kids and lambs to ſwell thy ſtore:

11 Thy rams were of the Baſhan breed,
Thy bullocks all from Baſhan hill;
Thy kidney'd wheat of precious ſeed,
With ſubſtance did thy garners fill;
Thy food was honey, milk, and oil,
Thy drink, the pure blood of the vine;
For God had bleſs'd thee, and thy ſoul,
And ſaid, The fat of earth be thine.

12 But then Jeſhurun waxed fat,
And vainly lifted up his heel;
For God, his Saviour, he forgot,
And kick'd againſt the points of ſteel:

With

With ſtrange abominations, they
Provok'd the fierceneſs of his wrath;
And, gone with foreign gods aſtray,
They fell amidſt the ſnares of death.

13 They unto devils ſacrific'd,
And not to God the Lord moſt high;
But ſtrange gods, whom they ſtrangely
They chang'd their glory to a lie. (priz'd:
Of thine eternal Refuge, Me,
Thy Rock, thy Father, and thy Guide,
Thy God, who form'd and faſhion'd thee,
Thou waſt unmindful in thy pride.

14 But when the Lord perceiv'd their way,
He much abhorr'd the choſen ſeed;
His ſons and daughters gone aſtray,
He left in their own ſnares to bleed,
He ſaid, I'll hide my face from them,
I'll ſee their hapleſs end anon:
Ah, faithleſs race! their Father's ſhame,
In whom of grace and truth is none!

15 To jealouſy they've moved me,
With that which is not God at all;
Their evil deeds they've made me ſee;
And, by their evil deeds, they fall:
I, too, to jealouſy will move
Thoſe haughty ſons of ſwelling pride,
By raiſing others in my love,
To fill my houſe on ev'ry ſide.

16 I'll

16 I'll bring my ſons from all the winds,
My daughters from the utmoſt ſeas:
Behold, they come, with lowly minds,
To do whate'er my counſels pleaſe.
But as for Iſra'l, whom I hate,
That baſe diſſembling, faithleſs race!
How moſt abandon'd is their ſtate,
Expell'd and baniſh'd from my face!

17 A fire is kindled in my wrath,
To burn unto the loweſt hell:
And thoſe proud rebels, (ſons of death!)
Amidſt devouring flames ſhall dwell.
The earth ſhall burn with all her ſtore;
The rocks and ſeas ſhall feed the flame;
But my belov'd, for evermore, (name.
Shall ſing, and praiſe, and bleſs my

THE TONGUE BRIDLED BY PURE RELIGION.

James i. 26, 27.

IF any man religious ſeem,
And bridleth not his tongue,
That man's religion's all a dream;
His heart is wholly wrong:
But true religion, undefil'd,
And pure before the Lord,
Is, like her heav'nly Father, mild;
Her heart and tongue accord.

2 She ſearches out the widow's pain,
And pours the balm of joy;—
The orphan never cries in vain,
When ſhe can aid employ.
Unſpotted from the world, and free,
She keeps herſelf entire;
As children from the furnace flee,
Becauſe they dread the fire.

The PREACHING of REPENTANCE by JOHN. *Matth.* iii.

THEN JOHN, baptizing in the floods
That gladden'd Judah's land,
Cry'd, in the deſerts and the woods,
Repent—your King's at hand:
Prepare the way—make ſtraight the road,
The mountains high debaſe;
Quick, level each aſpiring clod,—
The humble vallies raiſe.

2 This John was he Iſaiah ſaw,
And call'd, THE CRYING VOICE;
That all the world might hear the law,—
And hail Meſſiah's joys—
No water-waſhing will avail
To waſh away the ſtain,
For which the guilty heart muſt fail,
And bear eternal pain;

3 Unleſs

3 Unleſs the ſin-atoning flood
Be pour'd upon the heart,
(EMMANUEL's pure prevailing blood),
The guilt will not depart.—
If, therefore, ye repent indeed,
And mean no feigned thing,
Your fruits becoming muſt ſucceed,
Which from repentance ſpring:

4 Think not within yourſelves to ſay,
That Abrah'm is our ſire;
For God would ſooner raiſe, to-day,
Theſe ſtones amongſt the mire,
And make them, by his pow'r divine,
To ſhine with him above,
Than ſave a ſon of Abrah'm's line
Without his faith and love.

5 And now the ax is laid unto
The root of ev'ry tree;
And ev'ry tree of barren bough
Hewn down and burnt ſhall be.
With water I indeed baptize,
Unto repentance new;
But he who after me ſhall riſe,
With wonder, to your view,

6 Is great and mightier by far
Than I, or all my kind;
For he's *the bright and Morning Star*,
A light unto the blind:

He,

He, with the Holy Ghoſt and fire,
Shall all his ſons baptize;
And they ſhall glorify their Sire,
Aſpiring to the ſkies.

7 Behold, his fan is in his hand,
He'll duly purge his floor;
When he ſhall winnow all the land,
He'll keep his wheat ſecure;
But he ſhall burn the chaff with fire—
Repent, and tremble now,
Before ye feel his flaming ire
Burſt forth and ſeize on you—

8 The heav'ns to him were open'd wide
And, lo, his eyes beheld,
On dove-like pinions downwards glide,
The Holy Ghoſt reveal'd:
And, lighting on the Lord, he ſhed
His influence divine
Upon his ever-bleſſed head,
The King of David's line.

9 And, lo, a voice from heav'n proclaims
THIS IS MY SON BELOV'D,
Who ſatisfies my fulleſt claims;
My Servant well approv'd!
For he ſhall magnify my law;
To him my ſeal I give:
Let all the world be fill'd with awe;
Hear him, and ye ſhall live.

THE NEW BIRTH.

John, iii. 1.

EXCEPT a man be born again,
(Vain is all other claim!)
God's kingdom he cannot obtain,
Nor ever see the same—
Amen, amen, I say to thee,
Except a man be born
Of water and the Spirit, he
Shall ever weep forlorn:

God's kingdom he can never see,
But must in darkness dwell;
Or, banish'd from his presence, he
Shall sink in depths of hell.
That which is born of flesh is flesh,
And never can be more,
Like parched roots, which ne'er grow fresh,
Or wreck upon the shore;

And that which is of Spirit born,
Is spiritual and new,
Like flow'rs that smile upon the morn,
Bedropt with heav'nly dew.
No man need marvel that I said,
Thou must again be born;
Or things as strange, I might have pled,
Men hear, nor think of scorn.

4 For as the wind blows where it will,
And roveth ev'ry where.
Along the plain, along the hill,
And thou the ſame doſt hear;
Yet canſt not tell from whence it roſe,
Nor whither goes away;
Lower or louder why it blows,
No man on earth can ſay:

5 Thou knoweſt not the Spirit's way,
Nor how the bones do grow;
How living ſouls do mix with clay,
With child when women go:
So is the caſe with ev'ry one
That's of the Spirit born;
To God a living faithful ſon,
His doctrine to adorn.—

6 As Moſes lifted up the pole,
And cried to Iſrael,
Behold the ſerpent, and be whole,
The Lord your God will heal—
The wounded Iſra'lites beheld—
And all the army ſang
His praiſes, who their ſouls had heal'd,
Till all the deſert rang:

7 Ev'n ſo the SON or MAN muſt be,
Like brazen ſerpent, rais'd,
And nail'd upon th' accurſed tree;
(Let love divine be prais'd!)

T

That whoſoever ſhall believe
On him, may then be ſav'd:
Eternal life he ſhall receive;
His way to heav'n is pav'd:

He ſhall not periſh, but ſhall have
His foot on death and hell,
Triumphing o'er the darkſome grave,
And all her horrors fell:
For God ſo lov'd the world, that he
His only dear Belov'd
And SOLE BEGOTTEN SON, to be
Their Saviour, hath approv'd;

That whoſoever ſhall behold,
And on THE SON believe,
n God his Judge may well be bold;
For he ſhall ever live;
He ſhall not periſh, but ſhall have
Eternal life from God,
Who, therefore, ſent his Son to ſave,
And waſh him in his blood.

o For God his Son into the world
Sent not to damn the ſame,
That down to hell it might be hurl'd;
But ſav'd from ſin and ſhame:
He who believeth on the Son,
Is not condemn'd at all;
The Son for him the kingdom won,
Which he inherit ſhall:

11 But he who never has believ'd,
Already is condemn'd;
Because he is not yet reliev'd,
By mercy now proclaim'd:
For, lo, there is no other name
In all the world abroad,
By whom they may be freed from blame
But by the Son of God;

12 Nor is salvation any where
Save in his precious blood;
If any man's unwashed *there*,
He sinks in death's deep flood:
For this the condemnation stands,
That light and life divine,
Diffused over all the lands,
In glorious beauty shine:

13 And men prefer the darkest night
Unto the clearest day,
And, from the brightness of the light,
To darkness flee away:
Because their deeds are only ill,
They take this desp'rate flight,
Their works of darkness to fulfil,
And shroud them in the night.

14 The evil-workers hate the day,
Lest they should be display'd,
And into darkness run away,
Because they are afraid:

he Son of God's the life of men,
Their everlasting light:
ell's darkness evermore shall reign
O'er those who love the night.

5 But those who do the works of God,
Must first receive the truth;
or truth is poured all abroad,
Clear-flowing from his mouth:
low bless'd are they who drink the streams
Of pure eternal love!
heir God's their glory, and their names
Are all enroll'd above:

6 They, in his clearest light, shall view
The bliss of his abode;
nd all their works shall plainly shew,
That they are wrought in God—
hus, to believe, is to be born
A-new, and from above;
t all who do believe, adorn
God's doctrine, and his love.

7 By faith of Jesus Christ, they're all
The sons of God, and heirs,
ho do believe, and on him call
With faithful fervent pray'rs:
ecause they are his sons and heirs,
The Spirit of his Son
e giveth to inspire their pray'rs,
Crying, ABBA, ev'ry one.

18 Let all his happy children now,
Whom truth and love inſpire,
With humble rev'rence lowly bow,
To juſtify their SIRE;
In all they ſay, and think, and do,
Aeknowledging his love;
Still giving him the glory due,
As born of God above.

THE LORD'S COMMISSION TO HIS APOSTLES.

Matth. xxviii. 18, *&c.*

ALL pow'r in heav'n and earth
(My ſervants hear my call!) (mine
I reign by heritage divine,
The Lord and Heir of all:
Lo, as my Father me hath ſent,
So ſend I you abroad;
That men may ev'ry where repent,
And turn unto their God:

2 Go, therefore, ev'ry where, and fill
The world with truth and grace,
According to my Father's will,
To men proclaiming peace;
And, as ye go, baptize ye them,
When they confeſs to GOD,
In FATHER, SON, and SPIRIT's name,
Thro' all the earth abroad:

Then teach them all things to obſerve,
Which I give you in charge;
That none may from my precepts ſwerve,
Nor *this* nor *that* way verge:
And, lo, I'm with you to the end
Of utmoſt time and ſpace,
Both to direct and to defend,
By preſent pow'r and grace.

THE LORD'S COMMISSION TO HIS APOSTLES.

Mark, xvi. 15, &c.

GO ye to all the world, and preach
The Goſpel ev'ry where,
And ev'ry human creature teach
That breathes the common air:
So common let the Goſpel be,
As is the air they breathe;
For Goſpel-bleſſings muſt be free,
Which freely I bequeath.

Or Jew, or Greek, whoe'er he be,
Who ſhall the ſame believe,
And is baptized into me,
Salvation ſhall receive;
But unbelievers ſhall be damn'd,
Baptiz'd, or unbaptiz'd;
Becauſe the Goſpel was proclaim'd,
And was by them deſpis'd.

ABSENT FROM THE BODY, PRESENT WITH THE LORD.

2 Cor. v. 1.—9.

WERE once our earthly houſe diſſolv'd
Our tabernacle here;
When all our days and years revolv'd,
Shall as a dream appear;
We know we have a building ſure,
Which God himſelf hath made,
Which ſhall like God himſelf endure,
In heav'n eſtabliſhed.

2 For in this houſe, where now we groan
With earneſt pray'r we cry,
Deſiring to be cloth'd upon
With *that* beyond the ſky;
That being clothed by our God,
According to his will,
We may poſſeſs our own abode
Upon his holy hill.

3 For naked we would not be found,
Tho' burden'd heavily,
And in this tabernacle bound,
We groan moſt earneſtly:
To be uncloth'd, we do not groan,
But cloth'd upon again;

Mortality

Mortality deſtroy'd and gone,
That life may ever reign.

4 Now he who wrought us for the ſame,
And faſhion'd by his ſkill,
For glory of his holy name,
According to his will,
Is God himſelf, our Father, who
Hath given us to feel
The earneſt of his Spirit, too,
His glory to reveal.

5 We're, therefore, always confident,
Becauſe we ſurely know,
That, whilſt we're in this body pent,
To God we cannot go:
For we believe, and do not ſee,
But firmly truſt his word,
That, abſent from the body, we
'Are preſent with the Lord.'

A REFLECTION on DEATH.

THE *faithful* ſoul, enraptur'd flies
To God, beyond the vaulted ſkies,
To reap the fruits of *right'ouſneſs*,
And dwell in God's eternal peace:
But ah! the *unbeliever* dies,
And ſinks to hell—without the prize—

To reap the fruits of wickedneſs,
Unpitied by the God of peace:
Behold, to-day, while yet to-day
Your judgment makes a ſhort delay,
Believe, and live—and learn to die;
Then wing your way to God on high.

THE LORD's PRAYER.

OUR Father, who in heav'n doſt reign,
The Lord of all the worlds abroad,
Who link'ſt thy fam'ly in a chain
Of love, to bind us cloſe to God,
O hallow'd ever be thy name,
And holy, holy, be thy praiſe;
Let all thy works proclaim thy fame,
And all thy ſons adopt thy ways.

2 O let thy kingdom ever come,
Until the coming of our Lord:
O come, dear Lord, and call us home,
To reign with thee, when all's reſtor'd.
O Father, let thy will be done,
As done in heav'n by all thy ſaints,
So here on earth, by ev'ry one
To dwell with thee whoſe ſpirit pants.

3 O let thy love be ſtill diſplay'd:
Give us to-day our daily bread,

That

That we may reſt, ſecurely laid
On thy ſupporting arm, our head.
Forgive our debts, as we forgive
Our debtors, Lord, by thee forgiv'n;
For by thy mercy, lo! we live,
To imitate the grace of Heav'n.

O never put us to the trial,
Nor let us be expos'd to ſin,
Without the pow'r of ſelf-denial,
That ſo we may the vict'ry win.
And when the Dev'l, upon the ſcout,
Comes roaring like a lion ſtrong,
O! let us boldly face about,
And tread him under foot 'ere long!

For, lo, the kingdom over all,
With all the glory and the pow'r,
To thee, by right eternal fall:
Prais'd be thy name for evermore!

THE LORD'S SUPPER.

1 *Cor.* xi. 23—30.

ATTEND, ye *fooliſh*, and be wiſe;
Read, and tranſgreſs no more:
Propoſe not *men* to charm your eyes;
The *words* of CHRIST *explore*:
For I've deliver'd unto you
The *Goſpel*, and declare,
That if you hold *another* true,
Of God accurs'd you are.

2 The night in which he was betray'd,
The Lord took up the bread;
And, giving thanks to God, he pray'd,
('Twas thus accompliſhed);
Then brake the bread, and ſaid, Receive;
This is my body, giv'n
And broke for you; eat, and believe;
Rememb'ring ME in heav'n.

3 And when he gave this pledge divine
To them—in ſim'lar guiſe,
He took the cup with flowing wine,
And ſaid, Here turn your eyes;
Behold, this cup ſhall repreſent
The ſov'reign love of God
Fulfilled—*The New Teſtament*,
Ev'n in my flowing blood:

4 *This do:* (the precept is divine),
When you the ſymbols ſee;
Behold the bread—behold the wine—
Eat, drink, rememb'ring ME.
As often as ye taſte this bread
And cup, as I ordain,
Ye ſhew the death of ME your Head,
Till I ſhall come again.

5 Whoever, therefore, *baſely* ſhall,
Like dogs, preſume to eat,
The *Maſter of the feaſt* ſhall call—
To tread them under feet:
For they who eat, and don't believe,
Do join the murd'rous Jews;
And ſhall their due reward receive,
With thoſe who God refuſe.

6 But thou, O man, conſider well,
(Aſſur'd in thy own mind),
That God is true, ſet to thy ſeal,
And do as *here* enjoin'd:
But he who eats *unworthily,*
And drinks, before the Lord,
Hath ſet his ſeal unto a lie,
And tramples on *the Word.*

7 To's own *damnation,* therefore, he
Doth eat and drink diſguis'd,
Profeſſing what he does not ſee,
CHRIST's body ſacrific'd:

Thus

Thus *Cain* offer'd to the Lord,
And juſtly he was blam'd,
Becauſe he miſbeliev'd the word:
So, *he who doubts is damn'd.*

THE LAST JUDGMENT.

Revelation, xx. 11, *&c.*

I SAW in viſion, great and high,
Eſtabliſh'd in the middle ſky,
A white reſplendent glorious throne,
And God, the Judge who ſat thereon;
Swift from his preſence fled away
The earth, the heav'n, the night, the day;
For them there was no ſtation found,
For all was judgment round and round.

2 I ſaw the dead, both great and ſmall,
Stand up before the Judge of all;
The books were open'd; ſilence reign'd;
The world at once ſtood all arraign'd:
The book of life diſcover'd then,
Who were the choſen holy men;
The dead were judged ev'ry one,
According to the works they'd done:

3 According to the written word,
So was the judgment of the Lord.
The ſea gave up the dead ſhe held;
And death and hell their charge expell'd:

No

No ſecret man, nor action lurks,
For all are open, with their works,
And all in even balance laid,
By ſtrict impartial juſtice weigh'd.

4 Then death and hell receiv'd their due,
With all the curs'd ungodly crew,
Unto the lake of fire conſign'd,
Which is THE SECOND DEATH deſign'd:
Yea, all ſhall have their endleſs lot
In that ſame lake, whoſe names, unwrote
In book of life, the book of God,
Are loſt in death's eternal flood.

CHRIST THE TRUE VINE.

John, XV. 1, &c.

I AM the true, the living Vine;
My Father acts the part
Of Huſbandman: with ſkill divine
He trains my willing heart;
Each branch that bears by me no fruit,
My Father lops away;
For, unconnected with the root,
'Tis but an uſeleſs ſpray.

2 But ev'ry branch that beareth fruit,
He purgeth o'er and o'er,
That it, united with the root,
May bring forth more and more.

Now

Now ye are clean, (I ſpeak to you
Who have my word believ'd),
Thro' this my faithful word and true,
By which you've life receiv'd.

3 Abide in me, and I in you,
In pure communion join'd,
(A mutual fellowſhip and true!)
One ſpirit and one mind:
As of itſelf no branch can bear
Fruit, ſever'd from the tree;
No more can ye, except ye are
United ſtill with me.

4 I am the Vine, the branches ye:
He that in me abides,
And I in him, ſhall fruitful be,
What ſeaſon e'er betides:
For, ſeparate at all from me,
In whom ye live and move,
Ye nothing can, nor do, nor be,
But muſt fire-faggots prove.

5 If any man abideth not
(Who ſeems to be) in me,
The wither'd branch away is cut,
And doom'd to flames ſhall be:
But if ye ſhall abide in me,
And my words dwell in you,
Whatever your requeſt ſhall be,
For you the ſame I'll do.

6 I

In this my Father's glorify'd,
When ye much fruit ſhall bear;
And I, your Lord, am honoured,
When you like me appear:
So you, my diſciples, ſhall be
Approv'd your Lord before,
And evermore ſhall reign with me,
When all things I reſtore!

DOING ALL IN THE NAME OF THE LORD JESUS.

Coloſſ. iii. 17.

NOW, O ye ſaints, belov'd of God!
In whatſoe'er ye do,
Let love to God the Lord be ſhow'd,
As it beſeemeth you:
In word, or deed, whate'er it be
Wherein you are employ'd,
In public, or in ſecrecy,
Let faith be occupy'd:

All, in the name of Jeſus Chriſt
Your ſervice ſhall be done,
(All other lords by you diſmiſs'd,
Save Jeſus Chriſt alone);
Thro' Jeſus Chriſt, your gratitude
To God your Father ſhow;
And ſo repay the Spirit good
The love to him ye owe.

RISEN WITH CHRIST.

Coloſſ. iii. 1, *&c.*

SINCE ye are riſen, then, with Chriſt,
Seek ye the things above,
Till from the body you're diſmiſs'd,
And gain the realms of love:
There Chriſt on God's right hand preſides,
There advocates your cauſe;
There all your ways and int'reſts guides
By faithful holy laws.

2 Set your affection, therefore, high,
On things above with Chriſt;
And not on things below the ſky,
Which give no joy nor reſt:
For you to earth, and earthly luſt,
With Chriſt your Lord are dead,
And, lo, your life, which ſcorns the duſt,
With Chriſt in God is hid.

3 When Chriſt, our light and life divine,
In glory ſhall appear,
Then ye together, too, ſhall ſhine
With him in glory clear:
No cloud there ſhall, nor darkneſs, more
For ever intervene,
When all theſe earthly ſcenes are o'er,
And heav'nly ſcenes begin.

4 Go mortify your members, then,
Which are upon the earth;
Abhor and fly *all ways unclean*,
The *ways of luſt* and death:
For theſe things ſake the wrath of God
On unbelievers lies,
While you are freed from that dire load
By Chriſt's fierce agonies.

5 In theſe things, too, ye walk'd ſome time,
When theſe things were your life,
When all your pleaſures were a crime,
And all your paſſions ſtrife:
But now not only put off theſe,
But, *anger*, *malice*, *wrath*,
And *ſland'rous words*, which God diſpleaſe,
And only tend to death.

6 One to another never lie,
Since you've caſt off th' *old man*,
With all his deeds of deepeſt dye,
From falſehood which began;
And have put on the *new* again,
In knowledge all renew'd,
According to the likeneſs plain
Of his Creator good.

7 In Chriſt the pattern of us all,
Whoſe image we ſhall bear,
Nor Greek, nor Jew, nor great, nor ſmall,
With diff'rence muſt appear:
Uncircumcis'd,

Uncircumcis'd, or circumcis'd,
Barbarian, bond, or free,
Nor more, nor leſs, muſt here be priz'd;
Chriſt all in all muſt be.

8 O, therefore, clothe yourſelves around,
Ye dear elect of God,
Who by ſo many ties are bound,
Redeem'd by Jeſus' blood,
With *bowels of mercies* kind and free,
With *humbleneſs of mind*,
With *long-ſuff'ring*, and *courteſy*
To all the human kind.

9 Let each his brother's burden bear,
With mutual ſympathy;
And each forgive another, 'ere
Forgive me, he can cry;
For ſo the law of Chriſt ſhould be
In Chriſtian love fulfill'd;
For he was bound to ſet us free;
His blood for ours was ſpill'd.

10 O, therefore, like an holy vail,
The bond of perfectneſs,
Let *Charity* 'bove all prevail,
And hide each foul diſgrace:
And let the *peace of God* bear ſway,
For you are call'd to peace,
That peace in you may ever ſtay,
With love and thankfulneſs.

SERVANTS

SERVANTS CHARGED BY THE GRACE OF GOD.

Tit. ii. 10.—15.

CHARGE ſervants not to dare purloin,
But faithful to their lords,
In whatſoe'er their lords enjoin,
To be, in deeds and words:
For while, with pure well-order'd zeal,
(Their ſpirits God-wards borne),
They burn to pleaſe their maſters well,
Chriſt's doctrine they adorn:

2 Lo, God's eternal favour ſhines,
Which brings ſalvation nigh
To men in all the various lines
Of life, or low, or high;
That taught by love, and not by wrath,
All heav'n-wards we might fly,
And ſcorn the ſervile ways of death,
And ſoar beyond the ſky;

3 Still looking for that bleſſed hope,
Appearing gloriouſly,
(To give us everlaſting ſcope),
Our God and Saviour high,
Who gave himſelf the precious pledge
Of our redemption ſure;

That

That he might all our heart engage
In his own ſervice pure;

4 And make us a peculiar race,
From ev'ry ſin redeem'd,
Zealous for works of right'ouſneſs,
From death and hell exeem'd.

SALVATION NOT BY WORKS, BUT BY GRACE.

Tit. iii. 3.—10.

LET all the followers of the LAMB
Confeſs unto his praiſe,
With gen'rous ſhame, and take the blame
Of all their former ways:
For we ourſelves, in former days,
The very brood of hell,
Were diſobedient, lewd, and baſe,
And did with envy ſwell;

2 Hateful, and hating ev'ry one,
Our malice did appear,
Until the loving-kindneſs ſhone,
Of God our Saviour dear:
Then, not by works of right'ouſneſs,
Which we ourſelves atchiev'd,
But by his own pure ſov'reign grace,
He ſav'd us who believ'd:

3 He

3 He waſh'd us in the ſtreaming blood
Of Jeſus Chriſt our Lord;
The Holy Ghoſt came with the flood,
And pure and clean reſtor'd:
That, being juſtify'd by grace,
We ſhould be fellow-heirs,
And made with Chriſt, the Prince of Peace,
T' enjoy eternal ſhares.

4 A faithful and a true report,
Behold, I here record!
With this I will that thou comfort
Thoſe who believe the Lord:
And this I will, That thou maintain,
And therein ſtill inſiſt;
That thoſe who do the faith retain,
Maintain the works of Chriſt:

5 For theſe are good, and profit men;
But idle janglings ſhun;
For they are profitleſs and vain,
And better ne'er begun.

FAITH Triumphant.

PURE ardours breathing to her God,
O how my ſpirit upward ſprings,
And bears away for his abode,
Diſdaining ſublunary things!
Like to the tow'ring eagle, ſhe,
In ſplendor of meridian-beams,

Doe

Does all the world beneath her see;
And all *the world as nothing* seems.

2 She scorns th' old serpent and his wiles;
Her Saviour pluck'd the serpent's sting;
At tribulation, too, she smiles,
And claps her elevated wing:
There's nought in heav'n, or earth, or hell,
But what she knows shall work for good;
Her own EMMANUEL loves her well;
He justify'd her in his blood.

3 *'Tis God that justifies*—and who
Shall into *condemnation* bring?—
This gracious act who shall undo,
Must first undo th' Eternal King:
If God be for me, who shall dare
In opposition to me stand?
Or 'gainst me move th' unequal war,
Since God defends me with his hand?

4 He saw me sinking down to hell;
Then rush'd into the dungeon low,
To save the soul *he lov'd so well*,
That love divine my soul might know:
Who now shall sep'rate me from God?
Shall life? or death? or heav'n? or hell?
Or all the universe abroad?
No—while my God in heav'n doth dwell

THE

The APOSTLES Triumphant.

2 *Cor.* ii. 14, &c.

DIFFUSIVE as the ſpicy gales,
That breathe along th' Arabian vales,
With odours filling ev'ry part,
With tranſport ſwelling ev'ry heart—
So is the ſavour of his Name
In ev'ry place where we proclaim
The TIDINGS, which ſalvation bring,
The GOSPEL of the Lord our KING.

2 JESUS the King triumphant reigns;
He binds the rebels faſt in chains—
But we, th' ambaſſadors of grace,
Shine in the brightneſs of his face:
His glory, beaming in our view,
Transforms—and makes us triumph too—
Thro' him, to us, the vict'ry flows;
Thro' him we tread down all our foes.

3 He gives us an immortal crown;
Immortal is our high renown;
Our glory is like *Eden* fair;
And all is God and glory *there*:
As *Eden* blooms and laughs to God,
Diffuſing all her ſweets abroad;
So we diffuſe the joyful ſound
Unto the world's remoteſt bound—

4 We glory in our grand employ—
We loudly ſound the trump of joy—
Well done! my good and faithful friends,
Your loyalty your love commends;
You have been faithful to your Lord---
Your Lord is faithful to his word---
I'll make you all on thrones to reign;
For, lo, your pound hath gained ten.—

5 His breath upon our ſpirit blows,
And towards him our ſpirit flows,
A heav'nly ſavour to the Lord,
The Godlike boon who doth afford:
His Breath's the pure celeſtial fire,
Which all our preaching doth inſpire—
Our preaching *ſome* to life refines,
And *ſome*, like droſs, to death conſigns.

6 We brandiſh God's two-edged ſword
(God's faithful, true, deciſive word);
'Tis life to all who ſhall believe,
But ſhall the proud aſunder cleave—
We handle not deceitfully
The weapons of the Lord Moſt High:
The Lord approves his ſervants well—
By us he peoples heav'n and hell.

IMMORTAL GLORY.

IMMORTAL as th' ETERNAL GOD,
In whom I live and move,
Why ſhould my ſpirit preſs this clod,
Deſign'd to range above:
Above the blue ethereal frame,
Above th' angelic domes,
Enrolled by the LAMB, my name
Shall blaze out when he comes:

He comes to fold up the old ſky,
And, like a veſture, change
The all-ſurrounding canopy—
The worlds he will derange—
But rang'd anew, the worlds and I,
The preſent paſt away,
Shall ſhine in glorious liberty:
No night ſhall cloſe the day.

THE VOICE SAID, CRY.

1 *Peter*, i. 24.

THE *voice* ſaid, *Cry*: then, lo, ſaid I,
What ſhall I cry, O Lord?
All fleſh as graſs doth quickly paſs;
Jehovah ſpeaks the word;

'The people all, both great and ſmall,
'Are like a fading flow'r:
'Jehovah's wrath, with blighting breath
'A blaſt on them ſhall pour—

2 'Their ſpirit dies, their glory flies,
'And melts away in air—
'The place where they did fade away,
'No more ſhall know they were.
'But, lo, behold, I here unfold
'No fading thing to view—
'Thus ſaith the Lord, th' Eternal Word
'The *Goſpel*'s preach'd to you.'

SOVEREIGN PROVIDENCE.

IT neither ſhines, nor rains, nor ſnows,
But by our heav'nly Father's will;
All nature from his purpoſe flows,
And ſtill his purpoſe ſhall fulfil:
By night or day, whate'er befal,
Thro' all the ſeaſons of the year,
The ſame is wiſely order'd all,
That PROVIDENCE our hearts may cheer

THE CHURCH IN HEAVEN TRIUMPHANT.

FAITH, Hope, and Love, for ever were
The dear companions of her heart,
Till Faith and Hope did land her there,
Where Love and SHE shall never part:

They led Her to the gates of death,
The fartheſt they could Her convoy;
But LOVE, on her expiring breath,
Did land her in eternal joy.

In viſion and fruition, now,
With Chriſt ſhe ſings triumphantly,
'O death, where is thy ſting? and thou,
'O grave, where is thy victory?'

THE PROPHECY OF LEMUEL,

[*Reſpecting the Church, the Spouſe of Chriſt; here deſcribed and praiſed, under the Character of a Virtuous Woman, and happy Mother of many Children*, &c.]

Prov. xxxi, 10, *&c.*

A HELP for man, ſince Adam's fall,
Whom you a help may juſtly call,
That may with juſtice be deſign'd
A VIRTUOUS WOMAN—who can find?

For houſes, lands, and ſuch like ſtore,
Deſcend, upon our parents ſcore,
In common courſe of common things;
But GOD himſelf a GOOD wife brings.

2 Her price above the ruby goes;
No eſtimate her value knows:
She's purer than the virgin ſnow,
Which winds in Nova Zembla blow:
Her Huſband's heart may ſafely be
Entruſted to her ſecrecy;
He may rely upon her faith;
For truth and love conduct her path.

3 For hills of prey, he needs not care,
Who has obtain'd a prize ſo rare;
She'll bring him bleſſings thouſands more
Than thouſand hills of golden ore:
She'll do him good, but never ill;
For God himſelf directs her will:
She'll prove, thro' all her happy days,
Her Maker's and her huſband's praiſe.

4 Tho' fairer than the lily, ſhe
Will imitate the ant and bee;
In wool and flax, to ſpin and toil,
She won't diſdain her hands to ſoil!
She's like the merchants gallant ſhips,
That daily make ſucceſsful trips,
And waft o'er ev'ry wave their ſtores;
She brings her food from foreign ſhores.

5 She

5 She riſes 'ere the morning-ſun,
And ſhines when he his race has-run;
Her houſehold bleſs her early care,
And all her maids their portions ſhare:
She lays her labours out with ſkill,
And buys a pleaſant fruitful hill;
Her vineyards, planted by her hand,
Shall bloom the pride of all the land.

6 The works of Wiſdom ſhe purſues,
And thoſe with heart and hand ſhe does;
She knows that all her labours tend
Unto the moſt delightful end:
Her candle goes not out by night;
Her proper work is her delight;
Her hands ſhe on the diſtaff lays,
And on her knee the ſpindle plays.

7 But, what's her glory moſt of all,
She makes her bleſſings duly fall,
Like dews and rains, on all the poor,
That crowd around and bleſs her door:
She ſpreads abroad her cheerful wings,
And all the needy round her brings,
That, cheriſh'd by her tender love,
Her warmeſt feelings they may prove.

8 Herſelf, nor any of her train,
Shall ever fear the ſnow or rain;
When winter's fierceſt fury blows,
Her houſehold all in ſcarlet glows:

Herſelf's in ſilk and purple clad,
Her chamber-hangings richly made
Of tapeſtry, with fineſt dye,
In Perſian loom wrought curiouſly.

9 Her Huſband's known in all the gates:
Th' aſſembled council for him waits;
He ſits among the elders high,
With juſt deciſion in his eye:
She maketh linen pure and fine,
Wherein ten thouſand arts combine:
The merchants ſpread abroad her fame,
And all her wares advance her name.

10 Lo, ſtrength and glory clothe her round,
With myſtic zone for ever bound:
She ſhall rejoice in time to come,
And heav'n itſelf ſhall be her home:
With wiſdom opens ſhe her mouth,
With prudence, love, and grace, and truth;
And on her tongue, her heart that tells,
The very law of kindneſs dwells.

11 She looketh well to all her houſe,
And watchful care on all beſtows;
The bread of ſloth to eat ſhe ſcorns;
Her table her own hand adorns:
Her children all around her riſe,
And bleſs her with uplifted eyes;
Her Huſband, too, reſounds her praiſe
In no affected formal phraſe:

12 Amidſt

12 Amidſt ten thouſand females round,
Who all in virtuous deeds abound,
Thy brighter beams their glory quell,
'Excelling all who do excel:'
Mere favour's a deceitful thing,
And Beauty fleets on Fancy's wing;
But, Oh, THE WOMAN!—THIS IS SHE!
She fears the Lord—and prais'd ſhall be.

13 Aſcribe to her her honours due,
And bring her glories all to view!—
Her works ſhall praiſe her to the ſkies,
And Heav'n reſound, A PRIZE! A PRIZE!
O thou divinely *good* and *fair!*
Who may on earth with thee compare!
Thy vailed glory, here conceal'd,
By Chriſt, thy Spouſe, ſhall be reveal'd.

THE LORD PRAISED BY ALL HIS WORKS, BLESSED BY ALL HIS SAINTS.

LO! all thy works proclaim aloud
Thy bleſſed name, O Lord:
And ſhall thy ſaints be over-proud
Their tribute to afford!
The ſun, the moon, the ſtars of light,
Above us as they roll,
From day to day, from night to night,
Reſound from pole to pole.

2 The earth re-echoes to the ſkies;
The winds the notes prolong;
The ſwelling ſurges, as they riſe,
Roar rough, to baſs the ſong:
We hear thee ſounding in the ſtorm,
And ruſhing in the hail:
The furious flames thy will perform,
At thy command aſſail—

3 We own thy thund'ring chariot-wheels,
When burſting clouds give way;
Th' amazing flaſh thy name reveals,
When glancing lightnings play:
Who binds the floods in icy chains,
Then gives the word to flow?
The Father of the vernal rains,
Who wings the drifted ſnow.

4 The Lord who rules the raging floods,
The rapid winds confeſs;
Who ſpreads the heav'ns with woolly clouds,
Then bids them quick diſperſe:
They move, they burſt away, they fly,
Like courſers from the goal,
And leave a clear expanded ſky:
O God, thou doſt the whole!

5 Thou ſtrew'ſt the fields with gliſt'ring dew;
Then ſpeedy wings are giv'n;
When morning-ſuns their ſtrength renew,
The pearls remount to heav'n:

Thy

Thy genial Spirit in the ſun,
Inſpiring joy and mirth,
On all the earth theds glory down,
And brings the year to birth.—

6 Soft come the ſhow'rs—forth burſts the Spring,
To ſuck the foſt'ring dew:
To view the rains her beauties bring,
And bloſſom'd glories ſhew:
The painted daughters of the grove,
By millions on the wing,
Crowd all around, inſpiring love:
The hills and vallies ſing.

7 Lo! like a blooming bride, array'd
In robes of velvet green,
Bright Summer comes in virgin-pride,
Of flow'ry tribes the queen:
She flows along, led by the breeze,
Diſplaying all her charms;
Her bridegroom-ſun rejoicing ſees,
And darts into her arms.

8 How veh'ment, veh'ment, is th' em-brace!
Fair Autumn comes apace,
With bleſſings fraught for human race,
Our ſorrows to ſolace:
Our ſorrsws vaniſh as a dream;
Lift loud your voice, and ſing!
For us ten thouſand bleſſings ſtream
From our perennial Spring!

9 Our King governeth all above,
Governeth all below;
Our King governeth us in love,
And makes our joys o'erflow:
His hand he opens, and beſtows
His bounties upon all;
But nought that lives ſuch favour knows,
As doth to man befal.

10 Bleſs'd be the man, and bleſs'd his taſte,
That love with love repays;
He feaſts with God, a welcome gueſt,
And ſings eternal praiſe:
O praiſe the Father, praiſe the Son,
And praiſe the Holy Ghoſt;
The God of love, the Three in One:
Sing loud, ye heav'nly hoſt.

BOLDNESS BY THE BLOOD OF JESUS.

NO more ſhall we without the vail,
Like trembling ſlaves, appear;
But to the holieſt of all,
By Jeſus' blood draw near.
Tho' warlike hoſts ſhould line the way,
Need we their terrors dread;
Since our Eternal Prieſt on high
For us doth intercede?

2 All.

2 All that we ſuffer here below,
We know is for our good;
For all that unto us doth flow,
Doth flow with Jeſus' blood:
No death at all, nor evil thing,
Shall over us have pow'r;
We, thro' the blood of Chriſt our King,
Are conquerors and more.

THE VOICE CRYING.

Iſaiah, xl. 6. *&c.*

THE voice, the voice, JEHOVAH's voice!
Hath ſtain'd the pride of glory all;
Hath ſlain the ſoul of fleſhly joys,
And made them like green flow'rets fall,
All fleſh is graſs! I heard the ſound,
The glory thereof withereth;
JEHOVAH blows it to the ground,
And back to duſt delivereth.

2 The Lord will bring the mountains low,
And to a plain the vallies raiſe;
That ev'ry ſoul of man may know,
The Lord will 'ſtabliſh well' his ways:
The Lord alone, in day of grace,
Shall be exalted glorious;
For all the people are but graſs:
The Lord's alone victorious.

THE

The LORD's Prayer.

OUR Father, Lord, and God, and King,
Who reigneſt over all,
O'erſhade thy children with thy wing,
And hear us when we call:
O hallow'd be thy holy name,
And hallow'd be thy praiſe;
Thy praiſe alone be all our theme,
And ſervice, all our days!

2 Thy kingdom promis'd, in the hour
Appointed by thy love,
The kingdom of thy grace and pow'r,
Come quickly from above:
Thou ſayſt, Behold, I quickly come;
Come, even ſo, Amen;
And take us to thy glory home,
That we with thee may reign.

3 Thy will, in all the world around,
As it in heav'n is done,
Be done by us as we are bound,
In name of God the Son:
Give day by day whate'er we need,
According to thy will;
Thou, Father, wilt thy fam'ly feed,
With due proviſion ſtill.

4 Forgive our daily ſins, we pray!
Forgiveneſs ſtill we need;

For tho' our guilt is wash'd away,
And juſtice hath us freed,
Alas! our daily treſpaſſes,
While we on earth ſojourn,
O God, againſt thy love tranſgreſs;
For which, aſham'd, we mourn!

5 That mercy we've obtain'd of thee,
(For thou, O God, art love),
So full! ſo pure! ſo ſov'reign! free!
Shall us for ever move
Our brethren freely to remit
The *fifty* pence they owe;
As thou forgave us all that debt,
That we might now do ſo.

6 Deliver, Lord, from ills around;
From all temptation free;
And let thy mercy more abound,
As we in danger be;
We only plead thy promiſe, Lord,
And glory in thy love,
Aſſur'd, according to thy word,
Thou wilt our Father prove.

7 Behold, the kingdom, glory, pow'r,
Are thine for evermore;
Thou, in thine own deciſive hour,
Wilt all things new reſtore:
In confidence of love divine,
Thou, ONE ETERNAL THREE,
In one Amen we all combine:
O Abba, Father, ſee!

GOD

GOD WELL-PLEASED IN HIS BELOVED.

Matth. iii. 17.

THO' waves of tribulation roll,
(O why should'ſt thou, my ſoul, be mov'd?)
And rock the earth from pole to pole,
My God is pleas'd in his BELOV'D!
Tho' ſtormy wars around thee blow,
(O why should'ſt thou, my ſoul, be mov'd?)
Tho' thouſands to the ſword ſhould go,
My God is pleas'd in his BELOV'D!

2 Tho' famine ſhould thy life aſſail,
(O why should'ſt thou, my ſoul, be mov'd?)
Tho' all the world around thee wail,
My God is pleas'd in his BELOV'D!
Tho' bitter troubles on thee ſeize,
(O why should'ſt thou, my ſoul, be mov'd?)
Death, death will put an end to theſe;
My God is pleas'd in his BELOV'D!

In

IN THE BEGINNING WAS THE WORD.

John i. 1, &c.

BEFORE the ſun began to roll
His glory thro' the vaulted ſky,
Or elder night poſſeſs'd the pole,
Or ancient time began to fly;
Of old, from everlaſting, was
(To everlaſting ſtill the ſame)
The WORD, the Firſt Eternal Cauſe,
Poſſeſs'd of all JEHOVAH's name.

2 Creation iſſu'd from his will,
And heav'n and earth before him ſtood,
In form and faſhion, by his ſkill,
With all their hoſts pronounced, GOOD:
He ſaid, and lo, the ſame was done,
O LIGHT, BE THOU! and light there was;
He ſet the light in thee, O ſun,
And bade thee ſhine by ſov'reign laws.

3 In him was life; the life was light,
The light of men for evermore:
The glory of his Godhead bright,
Reveal'd in fleſh, we all explore;
The glory of the Peerleſs One,
The Father's character expreſs,
In whom the Godhead fully ſhone:
Nor in the image was it leſs.

4 We

4 We of his fulneſs ev'ry one,
Have now received grace for grace,
Who glory in th' ETERNAL SON,
And trace the Father in his face:
We trace the Father in his face,
And catch his likeneſs all divine;
For he's the type of all his race,
Who ſhall in light eternal ſhine.

CHRIST's LOVE PASSING KNOWLEDGE.

Epheſ. iii, 18.

HOW long! how broad! how deep! how high!
Like God, the gift he gave!
His Son of love for ſin to die,
The heirs of hell to ſave!
Love bolted earthly paradiſe;
Love open'd heaven's door;
Love gave us life thro' right'ouſneſs,
All-pure, as God is pure.

2 Tho' we in ev'ry thing offend,
The perfect faithful One
Doth in his holy beauties ſtand
Eternal God and Man:
His blood is our Atonement dear;
Love centers in his heart;

Our names are all engraven there
By ſov'reign Wiſdom's art.

3 As on the graſs diſtils the dew,
Nor waits the will of man;
So God to us his love did ſhew,
When we nor will'd, nor ran:
As rivers from the ocean go,
And to the ocean run,
Bleſſing the vales thro' which they flow,
Till all their courſe be done:

4 So pure unfeigned love doth flow,
All-free to us from God:
Let us love all our brethren ſo;
For love is our abode.
Begone, ye filthy luſts, below!
Hail to the joys above!
Eternal hallelujahs to
Our God! Our God is Love!

THE SAINTS AND ANGELS PRAISING THE SON OF GOD.

THE SON for evermore ſhall reign,
And angels praiſe our King;
But ſaints ſhall ſing a higher ſtrain,
Than can the angels ſing:
They ſing, 'Our God is holy ſtill;
'He's faithful, juſt, and good!—
'Amen!' ſay ſaints; 'and merciful!
'For us he ſhed his blood!'

No

No STANDARD but the WORD of GOD.

1 *Cor.* ii, 1, *&c.*

I WAS not miſſion'd to allure
With flatt'ring human ſpeech,
But clearly by the Spirit's pow'r
Chriſt's Goſpel pure to preach:
Nor was't by men's enticing words,
That ye were ſav'd from wrath:
Who truſt men's words ſhall find them
To pierce their ſouls to death. (ſwords,

2 The truth who by their judgment weigh,
At their own mind and pleaſure,
By falſehood they would you betray,
And rob you of your treaſure:
They preach themſelves (not Chriſt) the Lord;
Of Chriſt they make a vail; [
For Chriſt's, they give you their own word,
That ye themſelves may hail.

3 But Oh! God's wiſdom's deep, immenſe!
Of how ſublime a ſtrain!
It cannot mingle with the ſenſe
Of earthly ſhallow men:
His word of pow'r did firſt command,
Within your conſcience, peace;

By

By faith in God alone ye ſtand,
Unmoved in his grace.

4 Now, grafted in your Lord, ye ſpring,
Branches of right'ouſneſs:
Still nouriſh'd by his word, ye bring
Forth fruit to holineſs—
When flowing troubles on me meet,
And billows round me roll,
God's faithful word doth greet me ſweet,
And bear aloft my ſoul.

9 While lies are broke thro' their own ſhock,
And quite diſpers'd to fume,
The truth ſhall ſtand firm as the Rock,
Which doth the lies conſume:
For no word can, but his, abide;
Since no word elſe is pure;
But thoſe who in his word confide,
As his word ſhall endure.

The End of the EXCERPTS.

The REVELATION, Chap. I. Paraphrased.

THE Revelation of the Lord
Our Saviour Jeſus Chriſt,
Reveal'd to me, which I record,
Receive ye, and be bleſt:
God ſent his Angel from on high,
To ſhew me things to be,
Wrapt up in dark futurity,
Till ev'ry eye ſhall ſee.

2 The *paſt* and *future* both are *now*
Before th' Eternal God;
Whoſe teſtimony here I ſhow,
As God to me hath ſhow'd:
Bleſt are the hearts that underſtand,
And bleſt the eyes that ſee,
The things and ſeaſons now at hand,
Brought forth by God's decree.

3 *John* to the ſeven burning lights
In Aſia that ſhine,
The churches, whom he here invites
To taſte of ſcenes divine:
Grace be to you, and peace from him
Who claims the Father's name,
Who is, and was, and is to come,
Eternally the ſame;

4 And

4 And from the Spirits perfect pow'r,
Who's all in all in you,
With sev'nfold blessings in his store,
His churches to imbue;
And from the KING OF MARTYRS
And Faithful, Jesus Christ, (True
The first who burst death's barriers thro,'
And won our way to rest;

5 The First-begotten of the dead,
The Prince of earthly kings,
The Church's high exalted Head,
To whom she ever sings—
To him who lov'd and wash'd us clean,
As he himself is pure,
In his own blood, from ev'ry sin,
Our glory to procure;

6 Who made us kings and priests to God,
To God his Father high;
Who pour'd on us his Spirit good,
That we might ABBA, cry:
To him, dominion, glory, pow'r,
'For evermore be giv'n,
Who reigneth King, for evermore,
O'er all the earth and heav'n!

7 Behold! he comes with rolling clouds,
Involv'd in flame and fire;
All th' host of heav'n around him crowds,
And all his saints admire:

His

His glory ſhining in the ſky,
Lo, ev'ry eye ſhall ſee;
Earth's kindreds all ſhall wail and cry,
And ſeek in vain to flee:

8 Then they that pierc'd him, mourn, an
To rocks and mountains round, (cr
To fall upon them ſuddenly,
And hide them in the ground.—
Amen! Amen! ſo come, O Lord,
And let thy Choſen ſee
Their glory promis'd in thy word,
And hid with God in thee!—

9 I ALPHA and OMEGA am,
The FIRST and LAST, ſaith he
Who is, and was, and is to come,
Th' Almighty, whom you ſee—
I heard his trumpet flouriſhing,
Alarming all my ſoul;
I turn'd, and ſaw th' Eternal King,
Of grace and glory full:

10 'Midſt ſeven golden candleſticks,
He walk'd in Majeſty;
Whoſe awful, pow'rful, preſence ſtrikes
Aſtoniſhment, to ſee:
He ſeemed like the SON of MAN,
(But Oh! how chang'd and great)
On whom I often us'd to lean,
And all my ſoul repeat:

11 Cloth

11 Cloth'd with a garment, flowing, full,
Down-reaching to the foot;
Begirdl'd with a golden roll,
Around his paps to ſuit;
His head and hairs were white like wool,
As white as flowing ſnow;
His eyes were as a flame of full-
Blown fire, with beamy glow:

12 His feet reſembled fineſt braſs,
As if they blaz'd and burn'd;
Like many ſounding waters ruſh'd
His voice, and oft return'd:
His right-hand graſped ſeven ſtars;
There iſſued from his mouth
A ſharp two-edged ſword for wars,
The ſtrength of God and Truth.

13 His countenance eclips'd the ſun,
In his full ſtrength that ſhin'd—
And when I ſaw him, I fell down
Dead, at his feet reclin'd:
He laid his right-hand upon me,
And ſaid to me, Don't fear;
I am the FIRST AND LAST: lo! ſee,
'Tis JESUS who is here:

14 I'm HE that liveth, and was dead;
Behold, I am alive
For evermore, Amen, the Head,
My members to revive:

I have the keys of death and hell;
I open; none can shut:
My subjects all with me shall dwell,
And triumph in my suite.

15 Write thou the things which thou hast
And write the things wh ch are, (seen
And write the things which I ordain
Hereafter to appear:
The seven stars in my right-hand,
Are th' angels of the church;
The golden candlesticks that stand,
The churches, whom I search.

The LAMB and his COMPANY.

Rev. xiv, 1, *&c.*

I LOOK'D, and lo, I saw the LAMB
Upon Mount Sion stand;
With him, who bore his Father's name,
Were many thousands grand,
Seal'd in their foreheads and right-hand
Who were to life ordain'd,
Who heard and learn'd his pure command
And true to death remain'd.

2 I heard their heav'nly rushing voice,
Like many waters sound;
Deep thunders seem'd to bass their joys,
While music swell'd around;

They ſung a new ſong round the throne;
The angels touch'd their lyres;
The Patriarchs led the choir along;
All breath'd celeſtial fires.

3 None could attempt to learn that ſong,
But thoſe whom God did ſeal,
Whowere redeem'd from th' earthly throng,
Such airs divine to feel:
Theſe were with women undefil'd,
Fair virgins pure and clean,
Who kept their garments white, unſoil'd,
Blood-waſh'd from ev'ry ſtain:

4 Theſe are the followers of the LAMB,
Their Prince, where-e'er he goes,
Whom he redeem'd from ſin and ſhame,
Whom God the Father choſe:
Theſe are the firſt-fruits unto God,
And to the LAMB alone;
And in their mouth is found no fraud,
Nor guile, before the throne.—

5 I ſaw a mighty angel fly,
Along the midſt of heav'n,
Enlight'ning all around the ſky,
With God's commiſſion giv'n,
To preach to earth's remoteſt bound,
Glad news to ev'ry one,
The EVERLASTING GOSPEL's ſound—
To ev'ry ſoul of man.—

6 The Fact is true: and God declares,
Salvation-work is done:*—
Believers are his ſons and heirs,
To reign with Chriſt, his SON:
Damnation ſhall the reſt confound:
Thus BABYLON, like this—
Huge millſtone—in the deep ſea drown'd
Is caſt into th' abyſs!—

SALVATION APPOINTED FOR WALLS AND BULWARKS TO THE CITY OF GOD.

Iſaiah xxvi, 1—5.

WITH joy-elated hearts ſurvey
The grand, important Goſpel-day
When Judah's land ſhall echo ſtrong,
With this melodious heav'nly ſong:
" We have a city, founded ſo,
" As mocks the force of ev'ry foe;
" For Walls and Bulwarks, God, Most
High,
" SALVATION makes to fortify.—

* See Acts xiii, 32.—42, and Rom. x, 4.—1
with the Contexts.

2 " Op

" Ope wide the gates! for yonder comes
" The *Righteous Hoſt*, with rich perfumes
" Of graces genial, from above,
" And hearts inflam'd with rapt'rous love;
" Whoſe feet in Wiſdom's paths have trode,
" Who fear'd, and were belov'd by God.—
" O thou ſupreme, Almighty One!
" Who rules in heav'n and earth, alone!

" The humble ſaint, who inward knows
" The ſtrength and number of his foes,
" And conſcious of his feeble pow'r
" To ſtand in dark Temptation's hour,
" Flies ſwift to thee, for heav'nly aid—
" No artful fiend need make afraid;
" For thou, in Peace's chearful ways,
" Wilt keep him *perfect* all his days;

" And when the eve of life arrives,
" When death the awful ſummons gives,—
" Proſtrates his body in the duſt,—
" He'll own thy ſov'reign working juſt;
" Becauſe his ſoul is ſtaid on thee
" For glorious immortality!—
" Truſt in the Lord, ye nations all,
" Whom Goſpel-grace ſhall diſinthral!

5 " For to the LORD JEHOVAH ſtrong,
" Doth everlaſting pow'r belong;
" And thoſe who reſt their hope on him,
" He'll highly honour and eſteem:
" They dwell in ſhadow of his wings,
" While all aloft their ſpirit ſprings,
" By favour of his love divine,
" Before his face, like ſuns to ſhine!" *

The HYPOCRISY, UNBELIEF, *and* APOSTASY *of ſome, no impeachment of* GOD'S FAITHFULNESS, *nor of the* FAITH *of* GOD'S ELECT. *Rom.* iii. 3. *&c.*

THO' Judas baſely did betray
His Maſter for a paltry ſum,
Th' *Eleven* did not go away,
Nor yet the Holy Ghoſt not come:
The Lord's foundation ſtandeth faſt,
And bears his own Eternal Seal,
The firſt ſhall often be the laſt,
The laſt ſhall, likewiſe, firſt prevail.—

2 It is the fire that tries the gold;
It is the race that tries the ſteed;

* This beautiful ſong ſhines here, by favour of a very particular friend, who permits it to grace this Collection.

The

The battle proves the true and bold;
The cowards fly, and heroes bleed:
Stand, bold and ſtedfaſt, Jeſus' friend!
For this is now thy day of trial;
Then, victory ſhall crown thy end:
For glory follows ſelf-denial.

THE TRUE MINISTER OF GOD.

Rev. ii. 10.

GO on! go on! thou man of God!
In name of God the Lord;
Proclaim the Goſpel all abroad;
Diſplay the full record—
Set life and death before them all;
Cry loud, and do not ſpare;
Whom God hath choſen he will call;
Leave, thou, the iſſue there.—

2 The Goſpel is the pow'r of God,
And wiſdom all divine!
To ſmite, as with an iron rod,
The men of proud deſign,—
And to exalt the humble ones,
And make them prieſts and king,
Who glory in EMMANUEL's groans,
From whom their glory ſprings.—

3 Bleſt is the man, who ſtands for God,
And glories in his cauſe!

Well done! thou faithful, true, and good!
Shall be thy Lord's applauſe:
Behold, he comes, in yonder cloud,
With all his hoſts around!
Ariſe, go forth, and meet thy God,
And be with glory crown'd!—

To JESUS CHRIST THE SON OF GOD,

Whoſe goings forth have been of old, from everlaſting, EVEN FROM THE DAYS OF ETERNITY. Micah v. 2.

BEFORE the world began to be,
From everlaſting days,
THE SON OF GOD, (for it was He
Who form'd us for his praiſe),
Rejoicing in the ſons of men,
Rejoicing evermore,—
With joyful heart, and joyful ſtrain,
Ye ſons of men adore!

2 Adore him as th' ETERNAL SON,
And as th' ETERNAL WORD,
THE WORD that was with God, and one
With God, in his abode!—

The Father, Son, and Holy Ghoſt,
THE THREE who bear record,
ONE GOD AND LORD, in whom we
For ever be ador'd! (boaſt,

The End of the PSALMODY.

The following ſong, (the ſame may be underſtood of Lemuel's parabolical prophecy), though ſtrictly ſcriptural, and, conſequently, in its own nature and place, as pure and holy as any of the reſt, is not calculated for the purpoſe of public devotion; but may be permitted to ſtand by itſelf, for a *memorandum* and *caveat* to both ſexes, againſt all ſuch notorious madneſs as that of *Mr. Martin Madan:* whoſe name, memory, and memorials, it would be good for many, were ſunk, with thoſe of the *Antediluvian* giants and daughters of men, in *the flood* of everlaſting oblivion.

HOLY MARRIAGE ONLY IN THE LORD.

God hath called us unto holineſs. 1 Theſ. iv. 7.

WITH ſpirit pure, and feeling heart,
Like cloudleſs ſky, bright and ſerene,
One that hath choſen *Mary*'s part,
Mild, meek, and chaſte, of modeſt mien;
The law of kindneſs in her tongue,
Her mouth a well of innocence,
With flowing praiſe, and heav'nly ſong,
Her joys around her to diſpenſe;

2 Herſelf eſpouſed to the Lord,
One Spirit with the LORD OF HOSTS,
Like *Sarah*, ſhining on record,
A temple of the Holy Ghoſt's;
Well match'd in love, and ev'ry grace,
Quite uniſon in ſoul and mind;
White robes of right'ouſneſs her dreſs,
Be *She* the ſpouſe for me deſign'd!—

3 And Oh! if Heav'n hath ſo ordain'd,
So rich a prize ſhould fall to me,
When I the bleſſing have obtain'd,
May I be thankful, Lord, to thee!
And may we live as fellow-heirs
Of grace, and of eternal life,
On God devolving all our cares,
A happy man, and happy wife!

CONTENTS

OF THE POETICAL PART.

PSALMS, XXXIV in Number.

	Page
PSALM i, *&c.* — —	1
The Lord's Prayer, First Verſion	54
The whole Epiſtle to the Hebrews, Chap. i, *&c.* — — —	55
Proverbs, Chap. viii. —	153
The ſong of Moſes, Deut. xxxii.	160
The Tongue Bridled, James i. 26.	165
The Preaching of Repentance, *&c.* Matth. iii. — — —	166
The New Birth, John iii. —	169
The Lord's Commiſſion, *&c.* Matth. xxviii. 18. — —	174
The ſame, Mark xvi. 15. —	175
Abſent from the Body, *&c.* 2 Cor. v.	176
A Reflection on Death —	177
The Lord's Prayer, Second Verſion	178
The Lord's Supper, 1 Cor. xi. 23.	180
The Laſt Judgment, Rev. xx. 11.	182
Chriſt the True Vine, John xv. 1, *&c.*	183
Doing all, *&c.* Coloſſ. iii. 17. —	185

Riſen with Chriſt, Coloſſ. iii. 1, &c. 186
A charge by the grace of God, Titus ii. 9, &c. — — 189
Salvation not by works, &c. Titus iii. 4, &c. — — 190
Faith Triumphant — — 191
The Apoſtles Triumphant, 2 Cor. ii. 14. 193
Immortal Glory — — — 195
The Voice ſaid, Cry, 1 Pet. i. 24. 195
Sovereign Providence — 196
The Church in Heaven Triumphant 197
The Prophecy of Lemuel, Prov. xxxi. 197
The Lord praiſed by all his Works 201
Boldneſs by the blood of Jeſus 204
The Voice crying, Iſaiah xl. 6. 205
The Lord's Prayer, Third Verſion 206
God well-pleaſed, &c. Mat. iii. 17. 208
In the beginning was the Word, &c. John i. 1. — — — 209
Chriſt's love paſſing knowledge, Epheſ. iii. 18. — — — 210
Saints and Angels praiſing, &c. 211
No Standard but the Word of God 1 Cor. ii. 1. — — 212
Revelation Chap. i. — 214
The Lamb and his Company, Rev. xiv. 1, &c. — — — 218
Salvation appointed for Walls and Bulwarks, &c. Iſaiah xxvi. 1—5. 220

The

The Hypocriſy, Unbelief, &c. Rom. iii. 3, &c. — — — 222
The True Miniſter of God, Rev. ii. 10. 223
To Jeſus, &c. Micah v. 2 — 224
Holy Marriage, &c. 1 Theſſ. iv. 7. 226

Under the above general heads, particularly in the Pſalms and the Epiſtle to the Hebrews, many hundreds of ſhining parallel paſſages of the ſcripture will be found, either illuſtrated, paraphraſed, or cloſely tranſlated; ſo that, upon the whole, the variety of inſtruction and praiſe, here exhibited, will, perhaps, be equal, according to its bulk, to that of any performance of the ſame kind hitherto publiſhed. Here all the common *ſing-ſong* inſipidity of the *ab-ing* and *ob-ing*, familiar, nauſeous, profane-like, ſhocking, *dear-ing* and *ſweet-ing*, *dear-lord-ing* and *dear-man-ing*, ſort of exclamatory, amatory, devotion addreſſed to Jeſus, in the pert ſtile of human acquaintance, has been moſt carefully avoided; while the *didactic* and *preceptive* parts of Chriſtianity (which ſeem to be almoſt totally excluded from the modern *Methodiſtical*, *Moravian*, *Iſaac-Watſian*, *diſſenting* faſhion of praiſe) are every where earneſtly and largely inſiſted upon: neither are the *minatory* ſentences of the Divine Word neglected; which ſome people deem improper to be uſed in this part of divine ſervice; but, in ſo doing, they judge and condemn the Scriptures.

It

It has been observed by a very candid friend, in the way of objection, that in some places, particularly, in the vi, x, and xii, Chapters of the Hebrews, the sense is so long suspended, and one sentence protracted thro' more than a dozen of stanzas; it will be impossible to use such a large portion in public worship at one time, without marring the connection of the important things that are there spoken of. I allow the observation to be true; but the absolute importance of the subject, demands the most earnest attention of the reader: moreover, the sense in the text, is, in like manner, carried through a great length, before it come to a conclusion; a conclusion, which every saint of God must find himself bound by the strictest of all obligations, *viz.* the express commandment of God, to carry and cherish, like his very life-blood, in the inmost sanctuary of his heart, through every stage and moment of his earthly pilgrimage here below, till God himself, thro' death, transmit his Spirit, made perfect, within the gates of the Heavenly Jerusalem.

The soul apostatising dies; saints, indeed, persevere unto death, because they are all infallibly preserved, conscious, willing, and pressing forward to the mark and prize by the power of God, through faith, unto salvation. "Be thou faithful to the death, and I will give "thee a crown of life. He that endureth "to the end shall be saved. What I say "unto you, I say unto all, WATCH. Who "hath an ear to hear, let him hear!" These are the faithful and true sayings of God.

ADVER-

ADVERTISEMENT.

ALL the Pſalms, Tranſlations, and Hymns, in this collection, are adapted only to thoſe Church Tunes which are moſt commonly uſed in this part of the kingdom.

In ſuch a miſcellany as this, the moſt convenient way of giving out the portion to be ſung at one time, will be, to mention the number of the page and verſe.

The Pſalms, here imitated, are only a part of a manuſcript, containing a new Paraphraſe on the whole of thoſe ſacred ſongs in the Bible; originally prepared, a few years ago, for the uſe, and at the expreſs deſire, of the Berean Congregation in London.

The reſt of the copy, then approved of by them for whom it was deſigned, being compoſed in a great variety of meaſures, anſwerable to the more enlarged kind of Pſalmody, generally adopted by the brethren in England, may be afterwards publiſhed in a very ſmall volume by itſelf, if found neceſſary, and required.

Or, if they chuſe the whole Pſalms together by themſelves, all the additional

expence

expence will be, only, the reprinting of about one ſheet from this collection. The Epiſtle to the Hebrews, will be ſpoken of afterwards.

As to the other original Paraphraſes and Hymns, which are here inſerted, with the Excerpts, ſelected from a book of Spiritual Songs, publiſhed by the Author in 1776, no apology will need to be offered; ſince theſe additions are made at the particular requeſt of many; and, it is humbly preſumed, will be found, on peruſal, uſeful and agreeable to the inclinations of all for whom this publication is more immediately intended; as well as ſubſervient to the intereſts of Chriſtianity in general.

Upon the whole, univerſal uſefulneſs, variety, and cheapneſs—the laſt a point by no means to be neglected neither, have all, at the ſame time, been moſt carefully ſtudied.

The verſes will be found, generally, ſmooth, and purpoſely prepared and poliſhed for the moſt ſimple or inattentive Clerk; yet, without oſtentation, it may be affirmed, neither bombaſt, nor creeping:—The ſenſe, principally, as expreſſive of the whole Chriſtian ſyſtem, has been endeavoured and laboured conſcientiouſly before the Lord.

Nor

Nor has there been one ſentence in the whole, wilfully permitted to eſcape, that a dying Chriſtian might not uſe for his laſt words.—It is not, however, aſſerted, that every detached paſſage, in ſuch a large variety of ſubjects, is, by itſelf, equally proper to be uſed in public worſhip; but Wiſdom is neceſſary to direct.—The reader and the writer muſt both finally appear before the one all-ſeeing impartial Witneſs and Judge of all.—And there the matter muſt reſt, till eternity diſcover the ſecrets and intentions of all hearts.

In the preceding introductory diſcourſe, no man's perſon is reſpected, nor face known: why ſhould they?—It is an accurſed maxim of the world, *That a man ſhould reverence the eſtabliſhed religion, true or falſe, of his own, or of any other country.*—If this be right, then, *Popery*, *Mahometaniſm*, and *Paganiſm* are worthy objects of reſpect, reverence, and religious regard!—Then, repentance and reformation are crimes!—Great and Gracious God, vindicate the cauſe that is thine own!—

To man, no apology ſhall be made, by the writer hereof, for the acrimony of his ſtile—Cauſtics and cupping-glaſſes are good and neceſſary applications in deſperate lethargies.—Before God, what is now

ſaid

ſaid and written, is preſented to the readers, and left with their conſciences—in immediate awful view of accountableneſs to THE MOST HIGH—as if it were the laſt teſtimony of an expiring Martyr in the flames.—

O Tempora!—O Mores!—

Quod ſi natura negârit, facit indignatio verſus—

Said blunt downright *Heatheniſm*, when deſcribing and bewailing the crying enormities of the times then being.—A higher Authority ſays, on a moſt alarming occaſion, "Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned againſt thy ſoul—For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it."—"Becauſe of ſwearing, the land mourneth."—All this you may apply, if you pleaſe, to the imitations of the 74th and 79th Pſalms; which you will do well to compare with the New-Teſtament predictions, and their evident fulfilment in the preſent day.—The perſons and parties lumped together in the notes there ſubjoined, ſeveral of whom have ſworn to different creeds from what they now profeſs, and ſtill continue to eat the bread of their moſt treacherous perjury, will find, in the preceding diſcourſe, each

each their own portions, fully and fairly laid out; which they may parcel out again among themſelves, and reſpectively claim, according to their peculiar properties, and equal rights in the ſame.

To friends and brethren, be it juſt obſerved, that, were the writer to be called upon this moment, to render up his ſoul to God who created and redeemed it, he is ſo fully aſſured of the truth and propriety of the preceding pages in general, unconſcious of any particular error therein, that he would, alſo, at the ſame time, chearfully, before the Lord, bequeath the ſame, as his laſt legacy and dying teſtimony, to all his beloved fellow-heirs of the grace of eternal life, whom he left behind, ſojourning for a ſeaſon upon earth, until their happy meeting in the regions of eternal love, joy, and perfect praiſe.

Neither, it is hoped, will they, in the mean time, be diſpleaſed to underſtand that a Catechiſm, formed upon the ſame preciſe principles, much wanted and deſired, the materials whereof are alſo ready prepared, will, if life and opportunity be granted, depend, probably, in a great meaſure, if not abſolutely, under the ſupreme direction of Divine Providence, upon the acceptation and ſucceſs of this preſent

pledge

pledge of truth, ſincere good will, and zeal, before the Lord for the beſt and deareſt intereſts of the readers of every denomination.

As to the mechanical part of this work, the book, compared with the price, will perfectly evince to thoſe who underſtand ſuch matters, that filthy lucre can be no part of the gain, nor deſign, therein propoſed; eſpecially as it is introduced to the public without any previous propoſals, or ſubſcriptions; with an entire dependence on the favour of friends; under the benign patronage, it is hoped, of Divine Sovereign Providence, which hath been pleaſed to make this intimation, in a manner, almoſt abſolutely neceſſary for the Author at this preſent time.

N. B. There are a few, and only a few copies, lately publiſhed by the ſame Author, (to be ſold at the places mentioned in the Title-page) of the following works, *viz.*

VOL. I. The whole Book of Pſalms paraphraſed at large, according to the New-Teſtament interpretation—With an Illuſtration at the beginning of each Pſalm, or elſe a reference to its parallels, and an introductory verſe pointing out the ſpirit and ſcope thereof.—To the whole being

being prefixed a large General Preface, ſerving to ſhow, that theſe inſpired Songs are not expreſſive of the private frames and experiences of the Penman, but are either hiſtorical or commemorative of public events concerning the Church; or prophetical and deſcriptive of the Perſon, Character, Miſſion, Offices, and Kingdom of the LORD JESUS CHRIST. Price, ſewed, Thirteenpence-halfpenny.

VOL. II. A Select Collection of New Original Spiritual Songs, Paraphraſes, Tranſlations, *&c.* With a diſcourſe concerning the nature of divine worſhip and praiſe. Price, ſewed, the ſame as the former.

VOL. III. Eſſays on various ſubjects, *viz.* 1. Without Faith without God; or, an Appeal to God concerning his own Exiſtence and Character; being an Eſſay, proving from the Scriptures, that the knowledge of God comes not by nature, innate ideas, intuition, reaſon, *&c. &c.* but only by Divine revelation.—2. A Letter vindicating the eternal generation of the Son of God.—3. A Letter on the Sin againſt the Holy Ghoſt; wherein that ſin is demonſtrated to be only the ſin of preſent unbelief, with objections anſwered at large.—4. The obſervation of the Lord's Day, or Chriſtian Sabbath, vindicated on the authority of the Lord and his Apoſtles.

tles.—5. A Letter vindicating the Aſſurance of Faith, or the preſent perſonal certainty that every believer of the Goſpel has of his own juſtification and eternal ſalvation. Price, ſewed, Sevenpence-halfpenny.

IV. Alſo, a Large Eſſay, by a Friend, intitled, *The Doctrines of the Goſpel ſtated and vindicated*; wherein, beſides the general heads of the Chriſtian faith, in diſtinct ſections, there is exhibited a particular account of the moral law, and Jewiſh ceremonial, and political laws; with their reſpective ends, extent, and meaning, as terminating and fulfilled in the Lord Jeſus Chriſt. Price, ſtitched, Sixpence.

Propoſed to be publiſhed, a plain ſpecimen of *Catechiſing* children, directly from the Scriptures of truth: whereby all perſons that can read, however ignorant, may, with an eaſy, pleaſant practice, and a little aſſiſtance from the more experienced, become, in a ſhort time, through the Divine bleſſing, well inſtructed in all the fundamental principles of the doctrine of God; without being poiſoned in their firſt conceptions, and confounded in their judgments, by forms and ſyſtems of human invention. *Theſe were more noble—in that they received the word of the Lord with all readineſs of mind, and ſearched the Scriptures daily.* Acts, xvii. 11.

Explanation of Latin Words and Phraſes.

Monſtrum, a miſcreated kind of thing, againſt or beſide the courſe of God's works; a miſhapen creature, which degenerates from the right and natural diſpoſition of its parts,—and which, on that account, is much looked to, and pointed at by many, as an object of wonder. *Horrendum*, an object of horror to be dreaded,—terrible as an army with banners. *Informe*, unſhapely, without right form or beauty, without ſymmetry, or due proportion of parts.—*Ingens*, vaſt, great and bulky; enormous, over-grown, unwieldy.—*Cui lumen ademptum*, blind, deprived of light; and ſo, obliged to feel about, and grope for the way and the wall, in the dark.—*O tempora! O mores!*---O the times! O the manners!—A proverbial expreſſion, uſed on occaſions of deep lamentation, where there appears little hope of things growing better, but all ſeems to be turning worſe and worſe; and when nothing ſhort of a thorough reformation will anſwer the purpoſe.—*Quod ſi natura negârit, facit indignatio verſus.*—The meaning, in the ſcriptural ſtile, may be thus expreſſed, "If

"theſe

" theſe ſhould hold their peace, the ſtone
" would cry out;" or, as *Mordecai* com-
manded to anſwer *Eſther*, " Think no
" with thyſelf, that thou ſhalt eſcape i
" the king's houſe, more than all the Jews
" for if thou altogether holdeſt thy peac
" at this time, then ſhall there enlarge
" ment, deliverance, and reſtoration ari
" to the Jews from another place, bu
" thou and thy father's houſe ſhall be de
" ſtroyed: and who knoweth, whethe
" thou art not come to the kingdom fo
" ſuch a time as this."—*Miſere mei*, A
deſperate, deplorable diſeaſe, like a plague
ſpot in the forehead; on which, nothing
can be ſaid, but, Lord have mercy!—
Rabies cleri, A proverbial expreſſion, to th
full idea whereof ſcarce any Engliſh word
can come up—You may call it the madne
of the Clergy; or, the real *mad-dog-fur*
and *fatal infatuation* of falſe pretende
prieſts.—From which, may the gracio
Lord of heaven and earth deliver us, an
all his own Elect! *Amen.*

FINIS.